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GOVERNMENT
DISCIPLINE AND WORSHIP

PRESBYTERIAN CHURCH, U.S.A.

THE
GOVERNMENT
DISCIPLINE AND WORSHIP

OF THE
✓ PRESBYTERIAN CHURCH IN THE U. S. A.

BEING

THE ADMINISTRATIVE STANDARDS SUBORDINATE
TO THE WORD OF GOD, VIZ.:

THE FORM OF GOVERNMENT, THE BOOK OF DISCIPLINE, AND
THE DIRECTORY FOR THE WORSHIP OF GOD

AS RATIFIED AND ADOPTED BY THE SYNOD OF NEW YORK
AND PHILADELPHIA IN THE YEAR OF OUR LORD 1788

AND AS AMENDED IN THE YEARS

1805—1912

TOGETHER WITH

THE CONSTITUTIONAL RULES ADOPTED IN 1893-1907,
AND ADMINISTRATIVE ACTS OF THE ASSEM-
BLY OF A GENERAL NATURE

PHILADELPHIA

PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH-SCHOOL WORK

1912

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ACTS OF THE GENERAL ASSEMBLY.

May 29, 1839.

Resolved, That the permission heretofore granted by the Assembly to publish the Confession of Faith in contravention of the copyright, be, and the same is hereby revoked.

Resolved, That the PRESBYTERIAN BOARD OF PUBLICATION is hereby directed to take the charge, oversight, and agency of printing and selling the authorized copy of the Constitution of the Presbyterian Church in the United States of America.

Resolved, That the standing committees to supervise the publication of the Constitution, within the bounds of the several Synods, be, and the same are, hereby abolished.

May 31, 1886.

Resolved, That the Stated and Permanent Clerks be a committee to supervise the publication of any and all editions of the Constitution hereafter issued by the Board of Publication, and also of the Rules for Judicatories.

May 22, 1891.

Resolved, That no change of the text of any of the several Standards of Doctrine, Government, Discipline, and Worship, included in the Constitution, shall hereafter be made except after report to the General Assembly, and due constitutional procedure.

ATTESTATION.

The Clerks of the General Assembly, as the Permanent Committee appointed to supervise all editions of the Constitution, having carefully examined this edition, herewith state that the text has been carefully compared with those of the editions of 1789, 1797, 1815, 1821, 1885, and 1888, the edition of 1789 being regarded as the Princeps, and also with the texts of the Amendments as they appear in the Minutes of the General Assembly. In their judgment, this edition contains what may be regarded as the authoritative text of the Constitutional Standards of the Presbyterian Church in the United States of America. The Proof Texts are those approved by the Assembly of 1894, and have been carefully edited. The Index has been greatly enlarged, and it is believed will prove a decided help in consulting the work.

Wm. H. ROBERTS,
Wm. B. NOBLE,
ALEXANDER HENRY.

HISTORICAL SUMMARY.

THE Westminster Confession of Faith and Catechisms were adopted, in 1729, by the General Synod of the undivided Presbyterian Church, as the "confession of their faith," excepting certain clauses relating to the civil magistrate.

In 1788, the General Synod amended the Confession of Faith in Chapters xx., xxiii., and xxxi., made "a small amendment" of the Larger Catechism, and adopted the amended Confession of Faith and the Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship, "as the standard of our doctrine, government, discipline, and worship."

Amendments of the Confession of Faith, since 1788, have been as follows: In 1886-87, by striking out from Chapter xxiv., Section 4, the clause forbidding marriage with a deceased wife's sister. In 1902-03, by adding Chapters xxxiv. and xxxv., and the Declaratory Statement as to Chapter iii. and Chapter x., Section 3; also by the alteration of Chapter xvi., Section 7, Chapter xxii., Section 3, and Chapter xxv., Section 6.

The Book of Discipline was entirely reconstructed in 1884; and amendments and additions were made, 1894-1911.

The Form of Government and the Directory for Worship have been amended and added to in various Sections between the years 1805 and 1911.

The first Committee to "select and arrange the Proof Texts" was appointed by the General Assembly in 1792, and the proof texts were published in the edition of the Constitution issued in 1797. In 1888, a second Committee was appointed to revise the "Proof Texts," and to furnish proof texts for the Shorter Catechism. The work was approved by the General Assembly of 1894.

The Standards were also adopted as the basis of Reunion, as follows: in 1758 by the Synods of New York and Philadelphia; in 1869 by the "Old School" and the "New School" Churches; and in 1906 by the Cumberland Presbyterian Church and the Presbyterian Church in the U. S. A.

PREFATORY NOTE.

THERE are in the Doctrinal Standards of the Presbyterian Church in the United States of America certain portions which are administrative in their character and bearings. Heretofore the Administrative Standards, as published in separate form, have been issued without calling attention to this fact. In the present edition, however, the Index has been prepared with due recognition of the existence in the Doctrinal Standards of the portions above referred to. For instance, under the title "Ministers," in the Index, there will be found a number of references to the Confession of Faith and to the Larger Catechism. In addition to the Index references to these administrative portions of the Doctrinal Standards, a general list of them is herewith submitted. They are as follows:

CONFESSTION OF FAITH.

- Chapter I. Of the Holy Scriptures.
- Chapter XIX. Of the Law of God.
- Chapter XX. Of Christian Liberty and Liberty of Conscience.
- Chapter XXI. Of Religious Worship and the Sabbath Day.
- Chapter XXII. Of Lawful Oaths and Vows.
- Chapter XXIII. Of the Civil Magistrate.
- Chapter XXIV. Of Marriage and Divorce.
- Chapter XXV. Of the Church.
- Chapter XXVII. Of the Sacraments.
- Chapter XXVIII. Of Baptism.
- Chapter XXIX. Of the Lord's Supper.
- Chapter XXX. Of Church Censures.
- Chapter XXXI. Of Synods and Councils.

LARGER CATECHISM.

Questions 3, 5. Of the Scriptures.
Questions 24, 28, 29. Of Sin.
Question 45. Of the Kingship of Christ.
Questions 62, 63. Of the Visible Church.
Questions 91-152. Of the Moral Law.
Question 158. By whom is the Word of God to be Preached?
Questions 164-166. Of Baptism.
Questions 168, 169, 172, 173. Of the Lord's Supper.
Questions 178-196. Of Prayer and the Lord's Prayer.

SHIORTER CATECHISM.

Questions 2, 3. Of the Scriptures.
Question 14. Of Sin.
Question 26. Of the Kingship of Christ.
Questions 39-84. Of Duty and the Moral Law.
Questions 88-97. Of the Means of Grace, the Sacraments included.
Questions 98-107. Of Prayer and the Lord's Prayer.

The above list shows how important it is to keep in mind, in connection with all administration of Church affairs, the unity of the Constitution as a whole. The Administrative are not independent of, but are rooted in and controlled by, the Doctrinal Standards.

WM. HENRY ROBERTS,
WM. B. NOBLE.

CONTENTS.

	PAGE
I. THE FORM OF GOVERNMENT	11
I. Preliminary Principles	11
II. Of the Church	14
III. Of the Officers of the Church	15
IV. Of Bishops or Pastors	16
V. Of Ruling Elders	17
VI. Of Deacons	18
VII. Of Ordinances in a Particular Church	18
VIII. Of Church Government, and the Several Kinds of Judicatories	20
IX. Of the Church Session	21
X. Of the Presbytery	24
XI. Of the Synod	27
XII. Of the General Assembly	29
XIII. Of Electing and Ordaining Ruling Elders and Dea- cons	32
XIV. Of Licensing Candidates or Probationers to Preach the Gospel	34
XV. Of the Election and Ordination of Bishops or Pas- tors, and Evangelists	38
XVI. Of Translation, or Removing a Minister from One Charge to Another	44
XVII. Of Resigning a Pastoral Charge	47
XVIII. Of Missions	48
XIX. Of Moderators	49
XX. Of Clerks	50
XXI. Of Vacant Congregations	50
XXII. Of Commissioners to the General Assembly	52
XXIII. Of the Organizations of the Church	53
XXIV. Of Amendments	54

	PAGE
II. THE BOOK OF DISCIPLINE	57
I. Of Discipline: its Nature, Ends, and Subjects	57
II. Of the Parties in Cases of Process	58
III. Of Charges and Specifications	60
IV. Of Process: General Rules Pertaining to All Cases	60
V. Special Rules Pertaining to Cases before Sessions	64
VI. General Rules Pertaining to the Trial of a Minister, Elder, or Deacon	65
VII. Of Cases without Process	67
VIII. Of Evidence	69
IX. Of the Ways in which a Cause may be Carried from a Lower to a Higher Judicatory	71
1. Of General Review and Control	72
2. Of References	73
3. Of Complaints	74
4. Of Appeals	76
X. Of Dissents and Protests	78
XI. Of Jurisdiction in Cases of Dismission	79
XII. Of Removals, and Limitations of Time	80
XIII. Of Judicial and Administrative Cases	81
XIV. Of Differences between Judicatories	85
III. THE DIRECTORY FOR THE WORSHIP OF GOD	87
I. Of the Sanctification of the Lord's Day	87
II. Of the Assembling of the Congregation and their Behavior during Divine Service	88
III. Of the Public Reading of the Holy Scriptures	89
IV. Of the Singing of Psalms	89
V. Of Public Prayer	90
VI. Of the Worship of God by Offerings	92
VII. Of the Preaching of the Word	93
VIII. Of the Administration of Baptism	94
IX. Of the Administration of the Lord's Supper	97
X. Of the Admission to Full Communion of Persons Baptized in Infancy	100
XI. Of the Mode of Inflicting and Removing Censures	101
XII. Of the Solemnization of Marriage	104
XIII. Of the Visitation of the Sick	107
XIV. Of the Burial of the Dead	108

	PAGE
XV. Of Fasting, and of the Observation of the Days of Thanksgiving	109
XVI. The Directory for Secret and Family Worship . . .	110
IV. CONSTITUTIONAL RULES	113
1. Local Evangelists	113
2. Trials for Licensure	114
3. Candidates for the Ministry	114
V. APPENDIX	115
A. ACTS OF THE GENERAL ASSEMBLY	117
I. Adjustments Connected with Reunion	117
II. Amendments to the Constitution	119
III. Assembly Funds	120
IV. Theological Seminaries	123
V. Foreign Ministers	125
VI. Ministers of Other Denominations in the U. S. A. .	130
VII. Presbyteries and Synods	132
VIII. Sessions and Churches	134
IX. Boards of the Church	138
B. GENERAL RULES FOR JUDICATORIES	141
VI. INDEX	149

THE
FORM OF GOVERNMENT.

ADOPTED, 1788.

AMENDED, 1805-1908.

CHAPTER I.

*PRELIMINARY PRINCIPLES.**

THE Presbyterian Church in the United States of America, in presenting to the Christian public the system of union, and the form of government and discipline which they have adopted, have thought proper to state, by way of introduction, a few of the general principles by which they have been governed in the formation of the plan. This, it is hoped, will, in some measure, prevent those rash misconstructions, and uncandid reflections,

* **NOTE.**—This introductory chapter, with the exception of the first sentence, was first drawn up by the Synod of New York and Philadelphia, and prefixed to the Form of Government, etc., as published by that body in 1788. In that year, after arranging the plan on which the Presbyterian Church is now governed, the Synod was divided into four Synods, and gave place to the General Assembly which met for the first time in 1789.

which usually proceed from an imperfect view of any subject; as well as make the several parts of the system plain, and the whole perspicuous and fully understood.

They are unanimously of opinion:

I. That "God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship:" Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others.

II. That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its *communion*, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed: that, in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own.

III. That our blessed Saviour, for the edification of the visible Church, which is his body, hath appointed officers, not only to preach the gospel and administer the *Sacraments*; but also to exercise discipline, for the preservation both of truth and duty; and, that it is incumbent upon these *officers*, and upon the whole Church, in whose name they act, to censure or cast out the erroneous and scandalous; observing, in all cases, the rules contained in the Word of God.

IV. That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "by their fruits ye shall know them." And that no opinion can be either more

pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth, or to embrace it.

V. That while under the conviction of the above principle, they think it necessary to make effectual provision, that all who are admitted as teachers, be sound in the faith; they also believe that there are truths and forms, with respect to which men of good characters and principles may differ. And in all these they think it the duty both of private Christians and societies, to exercise mutual forbearance towards each other.

VI. That though the character, qualifications, and authority of church officers, are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution; yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

VII. That all church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; *that is to say*, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted, that all synods and councils may err, through the frailty inseparable from humanity; yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men.

VIII. *Lastly.* That, if the preceding scriptural and rational principles be steadfastly adhered to, the vigor

and strictness of its discipline will contribute to the glory and happiness of any Church. Since ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects, it can derive no force whatever, but from its own justice, the approbation of an impartial public, and the countenance and blessing of the great Head of the Church universal.

CHAPTER II.

OF THE CHURCH.

I. JESUS CHRIST, who is now exalted far above all principality and power,^a hath erected, in this world, a kingdom, which is his Church.^b

II. The universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws.^c

III. As this immense multitude cannot meet together in one place, to hold communion, or to worship God, it is

^a Eph. i. 20, 21. When he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Psa. lxxviii. 18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

^b Psa. ii. 6. Yet have I set my king upon my holy hill of Zion. Dan. vii. 14.—There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Eph. i. 22, 23. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.

^c Rev. v. 9. And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Acts ii. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 1 Cor. i. 2, compared with 2 Cor. ix. 12.

reasonable, and warranted by Scripture example, that they should be divided into many particular churches.⁴

IV. A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the Holy Scriptures; * and submitting to a certain form of government.⁵

CHAPTER III.

OF THE OFFICERS OF THE CHURCH.

I. OUR blessed Lord, at first, collected his Church out of different nations,⁶ and formed it into one body,⁷ by the

* Gal. i. 21, 22. Afterwards I came into the regions of Syria and Cilicia: and was unknown by face unto the churches of Judea which were in Christ. Rev. i. 4, 20. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come: and from the seven spirits which are before his throne.—The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. See also Rev. ii. 1.

* Acts ii. 41, 47. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.—Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. 1 Cor. vii. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts ii. 39. Mark x. 14, compared with Matt. xix. 13, 14, and Luke xviii. 15, 16.

* Heb. viii. 5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See (saith he) that thou make all things according to the pattern showed to thee in the mount. Gal. vi. 16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

* Psa. ii. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Rev. vii. 9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

* 1 Cor. x. 17. For we being many are one bread, and one body.

mission of men endued with miraculous gifts which **have** long since ceased.¹

II. The ordinary and perpetual officers in the Church are Bishops or Pastors;² the representatives of the people, usually styled Ruling Elders;³ and Deacons.⁴

CHAPTER IV.

OF BISHOPS OR PASTORS.

THE pastoral office is the first in the Church, both for dignity and usefulness.⁵ The person who fills this office, hath, in Scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed **bishop.**⁶ As he feeds them with spiritual food, he is termed **pastor.**⁷ As he serves Christ

for we are all partakers of that one bread. See also Eph. iv. 16. Col. I. 18.

¹ Matt. x. 1, 8. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, etc.

² 1 Tim. iii. 1. If a man desire the office of a bishop, he desireth a good work. Eph. iv. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

³ 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honor.

⁴ Phil. i. 1. To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

⁵ Rom. xi. 13.

⁶ Acts xx. 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, [bishops] to feed the church of God, which he hath purchased with his own blood.

⁷ Jer. iii. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 1 Pet. v. 2, 3, 4.

* As the office and character of the gospel minister is particularly and fully described in the Holy Scriptures, under the title of **bishop**; and as this term is peculiarly expressive of his duty as an **overseer** of the flock, it ought not to be rejected.

In his church, he is termed minister.^p As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder.^q As he is the messenger of God, he is termed the angel of the church.^r As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador.^s And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God.^t

CHAPTER V.

OF RULING ELDERS.

RULING elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers.^u This office has been understood, by a great part of the Protestant Reformed Churches, to be desig-

^p 1 Cor. iv. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Cor. iii. 6. Who also hath made us able ministers of the new testament.

^q 1 Pet. v. 1. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See also Tit. i. 5. 1 Tim. v. 1, 17, 19.

^r Rev. ii. 1. Unto the angel of the church of Ephesus write. Rev. i. 20.—The seven stars are the angels of the seven churches. See also Rev. iii. 1, 7. Mal. ii. 7.

^s 2 Cor. v. 20. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. Eph. vi. 20.

^t Luke xiii. 42. Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 1 Cor. iv. 1, 2.—Moreover it is required in stewards that a man be found faithful.

^u 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. Rom. xii. 7, 8. Acts xv. 25.

nated in the Holy Scriptures, by the title of governments; and of those who rule well, but do not labor in the word and doctrine.*

CHAPTER VI.

OF DEACONS.

THE Scriptures clearly point out deacons as distinct officers in the Church,^w whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use.^x To them also may be properly committed the management of the temporal affairs of the church.^y

CHAPTER VII.

OF ORDINANCES IN A PARTICULAR CHURCH.

THE ordinances established by Christ, the head, in a particular church, which is regularly constituted with

* 1 Cor. xii. 28. And God hath set some in the church, first apostles; secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See letter (u), p. 355.

w Phil. i. 1. 1 Tim. iii. 8 to 15.

x Acts vi. 1, 2. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

y Acts vi. 3, 5, 6. Wherefore, brethren, look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom we

its proper officers,^a are prayer,^a singing praises,^b reading,^c expounding and preaching the Word of God;^d administering Baptism and the Lord's Supper;^e public solemn fasting and thanksgiving,^f catechizing,^g making collections

may appoint over this business.—And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them.

^a 1 Cor. xiv. 26, 33, 40. Let all things be done unto edifying.—For God is not the author of confusion, but of peace, as in all churches of the saints.—Let all things be done decently and in order.

^b Acts vi. 4. But we will give ourselves continually to prayer, and to the ministry of the word. 1 Tim. ii. 1.

^c Col. iii. 16. Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Psa. ix. 11. Eph. v. 19. Also Col. iv. 6.

^d Acts xv. 21. Luke iv. 16, 17.

^e Titus i. 9. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. Acts x. 42.—He commanded us to preach unto the people. See also Acts xxviii. 23. Luke xxiv. 47. 2 Tim. iv. 2. Acts ix. 20.

^f Matt. xxviii. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, etc. And Mark xvi. 15, 16. 1 Cor. xi. 23, 24, 25, 26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Compared with 1 Cor. x. 16.

^g Luke v. 35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. Psa. l. 14. Offer unto God thanksgiving: and pay thy vows unto the Most High. Phil. iv. 6.—In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. See 1 Tim. ii. 1. Psa. xcvi. 2.

^a Heb. v. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

for the poor and other pious purposes; ³ exercising discipline; ⁴ and blessing the people.⁵

CHAPTER VIII.

OF CHURCH GOVERNMENT, AND THE SEVERAL KINDS OF JUDICATORIES.

I. IT is absolutely necessary that the government of the Church be exercised under some certain and definite form.⁶ And we hold it to be expedient, and agreeable to Scripture and the practice of the primitive Christians, that the Church be governed by congregational, presbyterial, and synodical assemblies. In full consistency with this belief, we embrace, in the spirit of charity, those Christians who differ from us, in opinion, or in practice, on these subjects.⁷

II. These assemblies ought not to possess any civil juris-

⁶ 1 Cor. xvi. 1, 2, 3, 4. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Gal. ii. 10. Only they would that we should remember the poor; the same which I also was forward to do.

⁷ Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 1 Thess. v. 12, 13. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

⁸ 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Eph. i. 2. Grace be to you, and peace, from God our Father and from the Lord Jesus Christ.

⁹ Ezek. xlivi. 11, 12. Show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house.

¹⁰ Acts xv. 5, 6. But there rose up certain of the sect of the Pharisees which believed saying, That it was needful to circumcise them

diction, nor to inflict any civil penalties.^m Their power is wholly moral or spiritual, and that only ministerial and declarative.ⁿ They possess the right of requiring obedience to the laws of Christ; and of excluding the disobedient and disorderly from the privileges of the Church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure. They can call before them any offender against the order and government of the Church; they can require members of their own society to appear and give testimony in the cause; but the highest punishment to which their authority extends, is to exclude the contumacious and impenitent from the congregation of believers.^o

CHAPTER IX.

OR THE CHURCH SESSION.

I. THE church session consists of the pastor or pastors and ruling elders, of a particular congregation.^p

and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter.

^m Luke xii. 13, 14. And one of the company said unto him, Master speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? John xviii. 36.—My kingdom is not of this world.

ⁿ See and consult Acts xv. from the 1st to the 32d verse.

^o Matt. xviii. 15, 16, 17, 18, 19, 20. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor. v. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

^p 1 Cor. v. 4. In the name of our Lord Jesus Christ, when ye are

II. Of this judicatory, two elders, if there be as many in the congregation, with the pastor, shall be necessary to constitute a quorum.

III. The pastor of the congregation shall always be the moderator of the session; except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside; in which case the pastor may, with the concurrence of the session, invite such other minister as they may see meet, belonging to the same presbytery, to preside in that case. The same expedient may be adopted in case of the sickness or absence of the pastor.

IV. It is expedient, at every meeting of the session, more especially when constituted for judicial business, that there be a presiding minister. When, therefore, a church is without a pastor, the moderator of the session shall be, either the minister appointed for that purpose by the presbytery, or one invited by the session to preside on a particular occasion. But where it is impracticable, without great inconvenience, to procure the attendance of such a moderator, the session may proceed without it.

V. In congregations where there are two or more pastors, they shall, when present, alternately preside in the session.

VI. The church session is charged with maintaining the spiritual government of the congregation; for which purpose, they have power to inquire into the knowledge and Christian conduct of the members of the church; to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church; to admonish, to rebuke,

gathered together, and my spirit, with the power of our Lord Jesus Christ.

¶ Heb. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. 1 Thess. v. 12, 13, and 1 Tim. v. 17.

¶ Ezek. xxxiv. 4.

to suspend or exclude from the Sacraments, those who are found to deserve censure; ^s to concert the best measures for promoting the spiritual interests of the congregation; to supervise the Sabbath-school and the various societies or agencies of the congregation; and to appoint delegates to the higher judicatories of the Church.^t

VII. Subject to the provisions of the Directory for Worship, the session shall have and exercise exclusive authority over the worship of the congregation, including the musical service; and shall determine the times and places of preaching the Word and all other religious services. They shall also have exclusive authority over the uses to which the church buildings may be put, but may temporarily delegate the determination of such uses to the body having management of the temporal affairs of the church, subject to the superior authority and direction of the session.

VIII. The pastor has power to convene the session when he may judge it requisite; ^u and he shall always convene them when requested to do so by any two of the elders. The session shall also convene when directed so to do by the presbytery.

IX. Every session shall keep a fair record of its proceedings; which record shall be, at least once in every year, submitted to the inspection of the presbytery.

X. It is important that every church session keep a fair register of marriages; of baptisms, with the times of the birth of the individuals baptized; of persons admitted to the Lord's Table, and of the deaths, and other removals of church members.

^s 1 Thess. v. 12, 13. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. See also 2 Thess. iii. 6, 14, 15. 1 Cor. xi. 27 to the end.

^t Acts xv. 2, 6. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.—And the apostles and elders came together for to consider of this matter. ^u Acts xx. 17.

CHAPTER X.

OF THE PRESBYTERY.

I. THE Church being divided into many separate congregations, these need mutual counsel and assistance, in order to preserve soundness of doctrine, and regularity of discipline, and to enter into common measures for promoting knowledge and religion, and for preventing infidelity, error, and immorality.^o Hence arise the importance and usefulness of presbyterial and synodical assemblies.^o

II. A presbytery consists of all the ministers, in number not less than five, and one ruling elder from each congregation, within a certain district; but in exceptional cases a presbytery may be organized within the boundaries of existing presbyteries, in the interests of ministers and churches speaking other than the English language, or of those of a particular race; but in no case without their consent; and the same rule shall apply to synods.

III. Every congregation, which has a stated pastor, has a right to be represented by one elder; and every collegiate church by two or more elders, in proportion to the number of its pastors.

IV. Every vacant congregation, which is regularly organized, shall be entitled to be represented by a ruling elder in presbytery.

V. Every elder not known to the presbytery, shall

^o The church of Jerusalem consisted of more than one, as is manifest both before and after the dispersion, from *Acts vi. 1, 6. Acts ix. 31. Acts xxi. 20. Acts ii. 41, 46, 47, and iv. 4.* These congregations were under one presbyterial government, proved from *Acts xv. 4. Acts xi. 22, 30. Acts xxi. 17, 18. Acts vi.* That the church of Ephesus had more congregations than one, under a presbyterial government, appears from *Acts xix. 18, 19, 20. 1 Cor. xvi. 8, 9, 19.* compared with *Acts xviii. 19, 24, 26. Acts xx. 17, 18, 25, 28, 30, 31, 36, 37. Rev. ii. 1, 2, 3, 4, 5, 6.*

^o *1 Tim. iv. 14.* Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery *Acts xv. 2, 3, 4, 6, 22.*—And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.—And the apostles and elders came together for to consider of this matter.

produce a certificate of his regular appointment from the church which he represents.^x

VI. Any three ministers, and as many elders as may be present belonging to the presbytery, being met at the time and place appointed, shall be a quorum competent to proceed to business.^y

VII. The presbytery has power to receive and issue all appeals, complaints, and references, that are regularly brought before it from church sessions,^z *provided*, that cases may be transmitted to Judicial Commissions as prescribed in the Book of Discipline;^a to examine and license candidates for the holy ministry;^b to ordain, install, remove, and judge ministers;^c to examine and

^x Acts xv. 1, 2, 3, 4, 5, 6. 1 Cor. xiv. 26, 33, 40.—Let all things be done unto edifying;—for God is not the author of confusion, but of peace, as in all churches of the saints.—Let all things be done decently and in order.

^y Acts xiv. 26, 27. And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Compared with Acts xi. 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

^z Acts xv. 5, 6, 19, 20. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter.—Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

^a Acts xviii. 24, 27. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.—And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him. Compare Acts xix. 1-7.

^b 1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Acts xiii. 2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

^c Acts xv. 28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. 1 Cor. v. 3.

approve or censure the records of church sessions; to resolve questions of doctrine or discipline seriously and reasonably proposed; ^a to condemn erroneous opinions which injure the purity or peace of the Church; ^b to visit particular churches, for the purpose of inquiring into their state, and redressing the evils that may have arisen in them; ^c to unite or divide congregations, at the request of the people, or to form or receive new congregations, and, in general, to order whatever pertains to the spiritual welfare of the churches under their care. ^d The presbytery may appoint an Executive Commission, of which the chairmanship, the number of members, powers, duties, and term of service shall be determined by the presbytery; *provided*, that judicial cases shall be referred only to Judicial Commissions.

VIII. It shall be the duty of the presbytery to keep a full and fair record of their proceedings, and to report to the synod, every year, licensures, ordinations, the receiving or dismissing of members, the removal of members

^a Acts xv. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Compared with Gal. ii. 4, 5.

^b Acts xv. 22, 23, 24. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment.

^c Acts xx. 17. And from Miletus he sent to Ephesus, and called the elders of the church. Acts vi. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Acts xv. 30. So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle.

^d Eph. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

by death, the union or division of congregations, or the formation of new ones, and, in general, all the important changes which may have taken place within their bounds in the course of the year.

IX. The presbytery shall meet on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the moderator, or, in case of his absence, death, or inability to act, the stated clerk, shall, with the concurrence, or at the request of two ministers and two elders, the elders being of different congregations, call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every minister belonging to the presbytery, and to the session of every vacant congregation, in due time previous to the meeting; which shall not be less than ten days. And nothing shall be transacted at such special meeting besides the particular business for which the judicatory has been thus convened.

X. At every meeting of presbytery, a sermon shall be delivered, if convenient; and every particular session shall be opened and closed with prayer.

XI. Ministers in good standing in other presbyteries, or in any sister churches, who may happen to be present, may be invited to sit with the presbytery, as corresponding members. Such members shall be entitled to deliberate and advise, but not to vote in any decisions of the presbytery.

CHAPTER XI.

OF THE SYNOD.*

I. As a presbytery is a convention of the bishops and elders within a certain district; so a synod is a conven-

* As the proofs already adduced in favor of a presbyterial assembly in the government of the Church, are equally valid in support of a synodical assembly, it is unnecessary to repeat the Scriptures to which reference has been made under Chap. X., or to add any other.

tion of the bishops and elders within a larger district, including at least three presbyteries. The synod may be composed, at its own option, with the consent of a majority of its presbyteries, either of all the bishops and an elder from each congregation in its district, with the same modifications as in the presbytery, or of equal delegations of bishops and elders, elected by the presbyteries on a basis and in a ratio determined in like manner by the synod itself and its presbyteries.

II. Any seven ministers, belonging to the synod, who shall convene at the time and place of meeting, with as many elders as may be present, shall be a quorum to transact synodical business; provided not more than three of the said ministers belong to one presbytery.

III. The same rule, as to corresponding members, which was laid down with respect to the presbytery, shall apply to the synod.

IV. The synod has power to receive and issue all appeals, complaints, and references, that are regularly brought before it from the presbyteries, and to decide finally in such cases all questions that do not affect the doctrine or Constitution of the Church, *provided*, that cases may be transmitted to Judicial Commissions as prescribed in the Book of Discipline; to review the records of presbyteries, and approve or censure them; to redress whatever has been done by presbyteries contrary to order; to take effectual care that presbyteries observe the Constitution of the Church; to erect new presbyteries, and to unite or divide those which were before erected; generally, to take such order with respect to the presbyteries, sessions, and people under their care, as may be in conformity with the Word of God and the established rules, and may tend to promote the edification of the Church; and, finally, to propose to the General Assembly, for its adoption, such measures as may be of common advantage to the whole Church. The synod may appoint an Executive Commis-

sion, of which the chairmanship, the number of members, powers, duties, and term of service shall be determined by the synod; *provided*, that judicial cases shall be referred only to Judicial Commissions.

V. The synod shall convene at least once in each year; at the opening of which a sermon shall be delivered by the moderator, or, in case of his absence, by some other member; and every particular session shall be opened and closed with prayer.

VI. It shall be the duty of the synod to keep full and fair records of its proceedings, to submit them annually to the inspection of the General Assembly, and to report to the Assembly the number of its presbyteries, and of the members and alterations of the presbyteries.

CHAPTER XII.

*OF THE GENERAL ASSEMBLY.**

I. THE General Assembly is the highest judicatory of the Presbyterian Church. It shall represent, in one body, all the particular churches of this denomination; and shall bear the title of THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

* The radical principles of Presbyterian church government and discipline are:—That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church;—that a larger part of the church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein;—that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, that a majority shall govern: and consequently that appeals may be carried from lower to higher judicatories, til' they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles, and the practice of the primitive Church, are considered as authority. See Acts xv. 1-29; xvi. 4, and the proofs adduced under the last three chapters.

II. The General Assembly shall consist of an equal delegation of bishops and elders from each presbytery, in the following proportion; viz: each presbytery consisting of not more than twenty-four ministers, shall send one minister and one elder; and each presbytery consisting of more than twenty-four ministers, shall send one minister and one elder for each additional twenty-four ministers, or for each additional fractional number of ministers not less than twelve; and these delegates, so appointed, shall be styled, Commissioners to the General Assembly.

III. Any one hundred or more of these commissioners, one half of whom shall be ministers, being met on the day, and at the place appointed, shall be a quorum for the transaction of business.

IV. The General Assembly shall receive and issue all appeals, complaints, and references, that affect the doctrine or Constitution of the Church, and are regularly brought before it from the inferior judicatories, *provided*, that cases may be transmitted to Judicial Commissions of the General Assembly as prescribed in the Book of Discipline. The General Assembly shall review the records of every synod and approve or censure them; it shall give its advice and instruction, in all cases submitted to it, in conformity with the Constitution of the Church; and it shall constitute the bond of union, peace, correspondence and mutual confidence among all our churches. The General Assembly may appoint an Executive Commission, of which the moderator shall be chairman. The number of members, powers and duties, and term of service of the Commission shall be determined by the General Assembly; *provided*, that judicial cases shall be referred only to Judicial Commissions.

V. To the General Assembly also belongs the power of deciding in all controversies respecting doctrine and discipline; of reproofing, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; of erecting new synods

when it may be judged necessary; of superintending the concerns of the whole Church; of corresponding with foreign Churches, on such terms as may be agreed upon by the Assembly and the corresponding body; of suppressing schismatical contentions and disputations; and, in general, of recommending and attempting reformation of manners, and the promotion of charity, truth, and holiness, through all the churches under their care.

VI. Before any overtures or enactments proposed by the Assembly to be established as rules regulative of the constitutional powers of presbyteries and synods, shall be obligatory upon the Church, it shall be necessary to transmit them to all the presbyteries, and to receive the returns of at least a majority of them, in writing, approving thereof, and such rules, when approved, shall be appended to the Constitution of the Church.

VII. The General Assembly shall meet at least once in every year. On the day appointed for that purpose, the Moderator of the last Assembly, if present, or, in case of his absence, some other minister, shall open the meeting with a sermon, and preside until a new Moderator be chosen. No commissioner shall have a right to deliberate or vote in the Assembly, until his name shall have been enrolled by the Clerk, and his commission examined, and filed among the papers of the Assembly.

VIII. Each session of the Assembly shall be opened and closed with prayer. And the whole business of the Assembly being finished, and the vote taken for dissolving the present Assembly, the Moderator shall say from the chair,—“By virtue of the authority delegated to me, “by the Church, let this General Assembly be dissolved, “and I do hereby dissolve it, and require another General “Assembly, chosen in the same manner, to meet at “on the day of A. D. ”—after which he shall pray and return thanks, and pronounce on those present the apostolic benediction.

CHAPTER XIII.

OF ELECTING AND ORDAINING RULING ELDERS AND DEACONS.

I. HAVING defined the officers of the Church, and the judicatories by which it shall be governed, it is proper here to prescribe the mode in which ecclesiastical rulers should be ordained to their respective offices, as well as some of the principles by which they shall be regulated in discharging their several duties.

II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation.⁴ But in all cases the persons elected must be male members in full communion in the church in which they are to exercise their office.

III. When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner:

IV. After sermon, the minister shall state, in a concise manner, the warrant and nature of the office of ruling elder or deacon, together with the character proper to be sustained, and the duties to be fulfilled by the officer elect; having done this, he shall propose to the candidate, in the presence of the congregation, the following questions:—viz.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

4. Do you accept the office of ruling elder (or deacon,

⁴ 1 Cor. xiv. 40.

as the case may be) in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity, and purity of the Church?

The elder, or deacon elect, having answered these questions in the affirmative, the minister shall address to the members of the church the following question:—viz.

Do you, the members of this church, acknowledge and receive this brother as a ruling elder (or deacon), and do you promise to yield him all that honor, encouragement, and obedience in the Lord, to which his office, according to the Word of God, and the constitution of this Church, entitles him?

The members of the church having answered this question in the affirmative, by holding up their right hands, the minister shall proceed to set apart the candidate, by prayer, to the office of ruling elder (or deacon, as the¹ case may be), and shall give to him, and to the congregation, an exhortation suited to the occasion.

V. Where there is an existing session, it is proper that the members of that body, at the close of the service, and in the face of the congregation, take the newly ordained elder by the hand, saying in words to this purpose,—“We give you the right hand of fellowship, to take part of “this office with us.”

VI. The offices of ruling elder and deacon are both perpetual, and cannot be laid aside at pleasure. No person can be divested of either office but by deposition. Yet an elder or deacon may become, by age or infirmity, incapable of performing the duties of his office; or he may, though chargeable with neither heresy nor immorality, become unacceptable, in his official character, to a majority of the congregation to which he belongs. In either of these cases, he may, as often happens with respect to a minister, cease to be an acting elder or deacon.

VII. Whenever a ruling elder or deacon, from either of these causes, or from any other, not inferring crime,

¹ Acts vi. 5, 6.

shall be incapable of serving the church to edification, the session shall take order on the subject, and state the fact, together with the reasons of it, on their records. *Provided always*, that nothing of this kind shall be done without the concurrence of the individual in question, unless by the advice of presbytery.

VIII. If any particular church, by a vote of members in full communion, shall prefer to elect ruling elders or deacons for a limited time in the exercise of their functions, this may be done; *provided*, the full time be not less than three years, and the session or board of deacons be made to consist of three classes, one of which only shall be elected every year; and *provided*, that elders, once ordained, shall not be divested of the office when they are not re-elected, but shall be entitled to represent that particular church in the higher judicatories, when appointed by the session or the presbytery.

CHAPTER XIV.

OF LICENSING CANDIDATES OR PROBATIONERS TO PREACH THE GOSPEL.

I. THE Holy Scriptures require that some trial be previously had of them who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded, by being committed to weak or unworthy men; and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall license probationers to preach the gospel, that, after a competent trial of their talents, and receiving from the churches a good report, they may, in due time, ordain them to the sacred office.*

II. Every candidate for licensure shall be taken on trials by that presbytery to which he most naturally belongs;

* 1 Tim. iii. 6. 2 Tim. ii. 2.

* 1 Tim. iii. 7. 3 John 12.

and he shall be considered as most naturally belonging to that presbytery within the bounds of which he has ordinarily resided. But in case any candidate should find it more convenient to put himself under the care of a presbytery at a distance from that to which he most naturally belongs, he may be received by the said presbytery, on his producing testimonials, either from the presbytery within the bounds of which he has commonly resided, or from any two ministers of that presbytery in good standing, of his exemplary piety, and other requisite qualifications.

III. It is proper and requisite that candidates applying to the presbytery to be licensed to preach the gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office.¹ This examination shall be close and particular, and, in most cases, may best be conducted in the presence of the presbytery only. And it is recommended that the candidate be also required to produce a diploma of bachelor or master of arts, from some college or university: or, at least, authentic testimonials of his having gone through a regular course of learning.

IV. Because it is highly reproachful to religion, and dangerous to the Church, to entrust the holy ministry to weak and ignorant men,² the presbytery shall try each candidate, as to his knowledge of the Latin language; and the original languages in which the Holy Scriptures were written. They shall also examine him on the arts and sciences; on theology, natural and revealed; and on ecclesiastical history, the sacraments, and church government. And in order to make trial of his talents to explain

¹ Rom. ii. 21. in connection with letter (J), page 34.

² See letter (J), and (K), page 34.

and vindicate, and practically to enforce, the doctrines of the gospel, the presbytery shall require of him,

1. A Latin exegesis on some common head in divinity.
 2. A critical exercise; in which the candidate shall give a specimen of his taste and judgment in sacred criticism; presenting an explication of the original text, stating its connection, illustrating its force and beauties, removing its difficulties, and solving any important questions which it may present.

3. A lecture, or exposition of several verses of scripture; and,

4. A popular sermon. [See amendment, p. 56.]

V. These, or other similar exercises, at the discretion of the presbytery, shall be exhibited until they shall have obtained satisfaction as to the candidate's piety, literature, and aptness to teach in the churches.* The lecture and popular sermon, if the presbytery think proper, may be delivered in the presence of a congregation.

VI. That the most effectual measures may be taken to guard against the admission of insufficient men into the sacred office, it is recommended that no candidate, except in extraordinary cases, be licensed, unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine or professor of theology; and no candidate shall receive license to preach until he has been under the care of presbytery for at least one year, except in extraordinary cases and by consent of three-fourths of the members of presbytery present.

VII. If the presbytery be satisfied with his trials, they shall then proceed to license him in the following manner: The moderator shall propose to him the following questions: viz.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

* 1 Tim. iii. 2. Apt to teach. See also the foregoing c^onotations.

See letter (j), page 34.

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you promise to study the peace, unity, and purity of the Church?

4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery in the bounds of which you may be called?

VIII. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate to the following purpose:—"In the "name of the Lord Jesus Christ, and by that authority "which he hath given to the Church for its edification, "we do license you to preach the gospel, wherever God in "his providence may call you: and for this purpose, may "the blessing of God rest upon you, and the Spirit of "Christ fill your heart.—*Amen!*" and record shall be made of the licensure in the following or like form: viz.

At the day of the pres-
bytery of having received testimonials in favor
of of his having gone through a regular course
of literature; of his good moral character; and of his
being in the communion of the Church: proceeded to take
the usual parts of trial for his licensure: and he having
given satisfaction as to his accomplishments in literature;
as to his experimental acquaintance with religion; and as
to his proficiency in divinity and other studies; the pres-
bytery did, and hereby do, express their approbation of
all these parts of trial: and he having adopted the confes-
sion of faith of this church, and satisfactorily answered
the questions appointed to be put to candidates to be
licensed; the presbytery did, and hereby do license him,
the said to preach the gospel of Christ, as
a probationer for the holy ministry, within the bounds
of this presbytery, or wherever else he shall be orderly
called.

IX. When any candidate for licensure shall have occa-

sion, while his trials are going on, to remove from the bounds of his own presbytery into those of another, it shall be considered as regular for the latter presbytery, on his producing proper testimonials from the former, to take up his trials at the point at which they were left, and conduct them to a conclusion, in the same manner as if they had been commenced by themselves.

X. In like manner, when any candidate, after licensure, shall, by the permission of his presbytery, remove without its limits, an extract of the record of his licensure, accompanied with a presbyterial recommendation, signed by the clerk, shall be his testimonials to the presbytery under whose care he shall come.

XI. When a licentiate shall have been preaching for a considerable time, and his services do not appear to be edifying to the churches, the presbytery may, if they think proper, recall his license.

CHAPTER XV.

OF THE ELECTION AND ORDINATION OF BISHOPS OR PASTORS, AND EVANGELISTS.

I. WHEN any probationer shall have preached so much to the satisfaction of any congregation, as that the people appear prepared to elect a pastor, the session shall take measures to convene them for this purpose: and it shall always be a duty of the session to convene them, when a majority of the persons entitled to vote in the case, shall, by a petition, request that a meeting may be called.

II. When such a meeting is intended, the session shall solicit the presence and counsel of some neighboring minister to assist them in conducting the election contemplated, unless highly inconvenient on account of distance; in which case they may proceed without such assistance.

III. On a Lord's Day, immediately after public worship, it shall be intimated from the pulpit, that all the

members of that congregation are requested to meet on
ensuing, at the church, or usual place for
holding public worship; then and there, if it be agree-
able to them, to proceed to the election of a pastor for
that congregation.

IV. On the day appointed, the minister invited to preside, if he be present, shall, if it be deemed expedient, preach a sermon; and after sermon he shall announce to the people, that he will immediately proceed to take the votes of the electors of that congregation, for a pastor, if such be their desire: and when this desire shall be expressed by a majority of voices, he shall then proceed to take votes accordingly. In this election, no person shall be entitled to vote who refuses to submit to the censures of the Church, regularly administered; or who does not contribute his just proportion, according to his own engagements, or the rules of that congregation, to all its necessary expenses.

V. When the votes are taken, if it appear that a large minority of the people are averse from the candidate who has a majority of votes, and cannot be induced to concur in the call, the presiding minister shall endeavor to dissuade the congregation from prosecuting it further. But if the people be nearly, or entirely, unanimous; or if the majority shall insist upon their right to call a pastor, the presiding minister, in that case, after using his utmost endeavors to persuade the congregation to unanimity, shall proceed to draw a call, in due form, and to have it subscribed by the electors; certifying at the same time, in writing, the number and circumstances of those who do not concur in the call: all which proceedings shall be laid before the presbytery, together with the call.

earnestly call and desire you to undertake the pastoral office in said congregation; promising you, in the discharge of your duty, all proper support, encouragement, and obedience in the Lord. And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of yearly in regular weekly, monthly or quarterly payments, during the time of your being and continuing the regular pastor of this church. In testimony whereof, we have respectively subscribed our names, this day of

A. D.

Attested by A. B., Moderator of the meeting.

VII. But if any congregation shall choose to subscribe their call by their elders and deacons, or by their trustees, or by a select committee, they shall be at liberty to do so. But it shall, in such case, be fully certified to the presbytery, by the minister, or other person who presided, that the persons signing have been appointed, for that purpose, by a public vote of the congregation; and that the call has been, in all other respects, prepared as above directed.

VIII. When a call shall be presented to any minister or candidate, it shall always be viewed as a sufficient petition from the people for his installment. The acceptance of a call, by a minister or candidate, shall always be considered as a request, on his part, to be installed at the same time. And when a candidate shall be ordained in consequence of a call from any congregation, the presbytery shall, at the same time, if practicable, install him pastor of that congregation.

IX. The call, thus prepared, shall be presented to the presbytery, under whose care the person called shall be; that, if the presbytery think it expedient to present the call to him, it may be accordingly presented: and no minister or candidate shall receive a call but through the hands of the presbytery. No change shall be made in the amount of salary stipulated in the call without the consent of presbytery, unless both minister and congregation agree thereto; and only the congregation, regularly assem-

bled, shall have power to bring such a question to the attention of presbytery.

X. If the call be to a licentiate of another presbytery, in that case the commissioners deputed from the congregation to prosecute the call, shall produce, to that judicatory, a certificate from their own presbytery, regularly attested by the moderator and clerk, that the call has been laid before them, and that it is in order. If that presbytery present the call to their licentiate, and he be disposed to accept it, they shall then dismiss him from their jurisdiction, and require him to repair to that presbytery, into the bounds of which he is called; and there to submit himself to the usual trials preparatory to ordination.

XI. Trials for ordination, especially in a different presbytery from that in which the candidate was licensed, shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the presbytery may appear requisite; and as to his knowledge of the constitution, the rules and principles of the government and discipline of the church; together with such written discourse, or discourses, founded on the word of God, as to the presbytery shall seem proper.⁷ The presbytery, being fully satisfied with his qualifications for the sacred office, shall appoint a day for his ordination, which ought to be, if convenient, in that church of which he is to be the minister. It is also recommended that a fast day be observed in the congregation previous to the day of ordination.⁸

XII. The day appointed for ordination being come, and the presbytery convened, a member of the presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside, shall afterwards briefly re-

⁷ See the proofs in sections 1, 2, 3, 4, of chapter iv.

⁸ Acts xiii. 2, 3.

cite from the pulpit, in the audience of the people, the proceedings of the presbytery preparatory to this transaction: he shall point out the nature and importance of the ordinance; and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then, addressing himself to the candidate, he shall propose to him the following questions, viz.:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?*

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?*

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?†

4. Do you promise subjection to your brethren in the Lord?‡

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God, and a sincere desire to promote his glory in the gospel of his Son?*

6. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the Church; whatever persecution or opposition may arise unto you on that account?*

7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duties of your office; endeavoring to adorn the profession of the gospel by your conversation; and walking with exemplary piety before the flock over which God shall make you overseer?*

8. Are you now willing to take the charge of this congregation, agreeably to your declaration at accepting their

* 2 Tim. iii. 16. Eph. ii. 20.

* 2 Tim. i. 13.

† See letter (*) above.

‡ 1 Pet. v. 5.

§ 1 Cor. ii. 2. 2 Cor. iv. 5.

¶ Acts xx. 17 to 31.

** See the epistles to Timothy and Titus throughout.

call? And do you promise to discharge the duties of a pastor to them, as God shall give you strength?"

XIII. The candidate having answered these questions in the affirmative, the presiding minister shall propose to the people the following questions:—

1. Do you, the people of this congregation, continue to profess your readiness to receive whom you have called to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him in the due exercise of discipline?"

3. Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification?"

4. And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised; and whatever else you may see needful for the honor of religion, and his comfort among you?"

XIV. The people having answered these questions in the affirmative, by holding up their right hands, the candidate shall kneel down in the most convenient part of the church. Then the presiding minister shall, by prayer,¹ and with the laying on of the hands of the presbytery,² according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees; and the minister who presides shall first, and afterward all the members of the presbytery in their order, take him by the right hand, saying, in words to this purpose, "We give you the right hand "of fellowship, to take part of this ministry with us."³ After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge in the name of God, to the newly ordained bishop,⁴ and to

¹ 1 Pet. v. 2.

² James i. 21. Heb. xiii. 17.

³ 1 Thess. v. 12, 13.

⁴ 1 Cor. ix. 7 to 15.

⁵ Acts xiii. 2, 3.

⁶ 1 Tim. iv. 14.

⁷ Gal. ii. 9. Acts i. 25.

⁸ 2 Tim. iv. 1, 2.

the people,^g to persevere in the discharge of their mutual duties; and shall then, by prayer, recommend them both to the grace of God, and his holy keeping, and finally, after singing a psalm, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

XV. As it is sometimes desirable and important that a candidate who has not received a call to be the pastor of a particular congregation, should, nevertheless, be ordained to the work of the gospel ministry, as an evangelist to preach the gospel, administer sealing ordinances, and organize churches, in frontier or destitute settlements; in this case, the last of the preceding questions shall be omitted, and the following used as a substitute:—viz.

Are you now willing to undertake the work of an evangelist; and do you promise to discharge the duties which may be incumbent on you in this character as God shall give you strength?

XVI. Ministers connected with other denominations applying for membership in a presbytery, shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates and licentiates of this Church; shall be examined in theology, and in the discretion of presbytery in other subjects, and shall answer in the affirmative questions 1 to 8, contained in section xii. of this chapter.

CHAPTER XVI.

OF TRANSLATION, OR REMOVING A MINISTER FROM ONE CHARGE TO ANOTHER.

I. No bishop shall be translated from one church to another, nor shall he receive any call for that purpose, but by the permission of the presbytery.

II. Any church, desiring to call a settled minister from

^g Mark iv. 24. Heb. ii. 1. See also letters (v) and (z), page 43.

his present charge, shall, by commissioners properly authorized, represent to the presbytery the ground on which they plead his removal. The presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the call, or may order it to be delivered to the minister to whom it is directed. If the parties be not prepared to have the matter issued at that presbytery, a written citation shall be given to the minister and his congregation, to appear before the presbytery at their next meeting. This citation shall be read from the pulpit in that church, by a member of the presbytery appointed for that purpose, immediately after public worship; so that at least two Sabbaths shall intervene betwixt the citation and the meeting of the presbytery at which the cause of translation is to be considered. The presbytery being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, as they shall deem to be most for the peace and edification of the church; or refer the whole affair to the synod at their next meeting, for their advice and direction.

III. When the congregation calling any settled minister is within the limits of another presbytery, that congregation shall obtain leave from the presbytery to which they belong, to apply to the presbytery of which he is a member; and that presbytery, having cited him and his congregation as before directed, shall proceed to hear and issue the cause. If they agree to the translation, they shall release him from his present charge; and having given him proper testimonials, shall require him to repair to that presbytery, within the bounds of which the congregation calling him lies, that the proper steps may be taken for his regular settlement in that congregation: and the presbytery to which the congregation belongs, having received an authenticated certificate of his release, under the hand of the clerk of that presbytery, shall proceed to install him in the congregation, as soon as convenient.

Provided always, that no bishop or pastor shall be translated without his own consent previously obtained.

IV. When any minister is to be settled in a congregation, the installment, which consists in constituting a pastoral relation between him and the people of that particular church, may be performed either by the presbytery, or by a committee appointed for that purpose, as may appear most expedient: and the following order shall be observed therein:

V. A day shall be appointed for the installment at such time as may appear most convenient, and due notice thereof given to the congregation.

VI. When the presbytery, or committee, shall be convened and constituted, on the day appointed, a sermon shall be delivered by some one of the members previously appointed thereto; immediately after which, the bishop who is to preside shall state to the congregation the design of their meeting, and briefly recite the proceedings of the presbytery relative thereto. And then, addressing himself to the minister to be installed, shall propose to him the following or similar questions:

1. Are you now willing to take the charge of this congregation, as their pastor, agreeably to your declaration at accepting their call?

2. Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of his Church?

3. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of a pastor to this congregation, and will be careful to maintain a deportment in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements?

To all these having received satisfactory answers, he shall propose to the people the same or like questions as those directed under the head of ordination; which, having been also satisfactorily answered, by holding up the

right hand in testimony of assent, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation. A charge shall then be given to both parties, as directed in the case of ordination; and, after prayer, and singing a psalm adapted to the transaction, the congregation shall be dismissed with the usual benediction.

VII. It is highly becoming, that, after the solemnity of the installment, the heads of families of that congregation who are then present, or at least the elders, and those appointed to take care of the temporal concerns of that church, should come forward to their pastor, and give him their right hand, in token of cordial reception and affectionate regard.

CHAPTER XVII.

OF RESIGNING A PASTORAL CHARGE

I. WHEN any minister shall labor under such grievances in his congregation, as that he shall desire leave to resign his pastoral charge, the presbytery shall cite the congregation to appear, by their commissioners, at their next meeting, to show cause, if any they have, why the presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the presbytery insufficient, he shall have leave granted to resign his pastoral charge, of which due record shall be made; and that church shall be held to be vacant, till supplied again, in an orderly manner, with another minister: and if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.

II. When any minister shall resign his charge by reason of age or incapacity for further labor, and the congregation shall be moved by affectionate regard for his person and gratitude for his ministry among them, to desire that he should continue to be associated with them in an honorary relation, they may, at a regularly called meeting, elect him as pastor emeritus, with or without salary, but with no pastoral authority or duty. This action shall be subject to the approval of presbytery, and shall take effect upon the formal dissolution of the pastoral relation.

CHAPTER XVIII.

OF MISSIONS.

WHEN vacancies become so numerous in any presbytery that they cannot be supplied with the frequent administration of the word and ordinances, it shall be proper for such presbytery, or any vacant congregation within their bounds, with the leave of the presbytery, to apply to any other presbytery, or to any synod, or to the General Assembly, for such assistance as they can afford. And, when any presbytery shall send any of their ministers or probationers to distant vacancies, the missionary shall be ready to produce his credentials to the presbytery or presbyteries, through the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation. And the General Assembly may, of their own knowledge, send missions to any part to plant churches, or to supply vacancies: and, for this purpose, may direct any presbytery to ordain evangelists, or ministers without relation to particular churches: provided always, that such missions be made with the consent of the parties appointed; and that the judicatory sending them, make the necessary provision for their support and reward in the performance of this service.

CHAPTER XIX.

OF MODERATORS.

I. IT is equally necessary in the judicatories of the Church, as in other assemblies, that there should be a moderator or president; that the business may be conducted with order and despatch.

II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order; for convening and adjourning the judicatory; and directing its operations according to the rules of the church. He is to propose to the judicatory every subject of deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to issue. He shall prevent the members from interrupting each other; and require them, in speaking, always to address the chair. He shall prevent a speaker from deviating from the subject; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time; and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote; and the vote being taken, shall then declare how the question is decided. And he shall likewise be empowered, on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting. He shall also serve until his successor be inducted into office, and may perform such administrative duties as may be assigned to him by the judicatory.

III. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod, and of the General Assembly, shall be chosen at each meeting of those judicatories: and the moderator, or, in case of his absence, another member appointed for the purpose, shall open the next meeting with a sermon, and shall hold the chair till a new moderator be chosen.

CHAPTER XX.

OF CLERKS.

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve the records carefully; and to grant extracts from them, whenever properly required: and such extracts, under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the Church.

CHAPTER XXI.

OF VACANT CONGREGATIONS ASSEMBLING FOR PUBLIC WORSHIP.

I. CONSIDERING the great importance of weekly assembling the people, for the public worship of God, in order thereby to improve their knowledge; to confirm their habits of worship, and their desire of the public ordinances; to augment their reverence for the most high God; and to promote the charitable affections which unite

men most firmly in society: it is recommended, that every vacant congregation meet together, on the Lord's Day, at one or more places, for the purpose of prayer, singing praises, and reading the Holy Scriptures, together with the works of such approved divines, as the presbytery within whose bounds they are may recommend, and they may be able to procure; and that the elders or deacons be the persons who shall preside, and select the portions of Scripture, and of the other books to be read; and to see that the whole be conducted in a becoming and orderly manner.

II. Every presbytery shall arrange for the supply of the vacant pulpits within its bounds either by direct action at a meeting or through a committee. The session of a vacant church may receive leave to supply the pulpit for a period to be fixed by presbytery, subject to the limitation contained in the fourth section of this chapter.

III. Ministers, licentiates, and local evangelists connected with the presbyteries of this Church, shall be the only persons to be employed as regular supplies in vacant churches. It shall be the duty of ministers not engaged in regular church work to render service in vacant congregations within the bounds of their respective presbyteries, unless excused by act of presbytery. Ministers of other denominations in correspondence with this General Assembly may be employed as occasional supplies.

IV. When the pulpit of any congregation has been vacant for a longer period than twelve months, the appointment of ministers for the pulpit shall be made by the presbytery, and shall continue to be so made until a pastor has been elected by the congregation and duly installed by the presbytery.

CHAPTER XXII.

OF COMMISSIONERS TO THE GENERAL ASSEMBLY.

I. THE commissioners to the General Assembly shall always be appointed by the presbytery from which they come, at its last stated meeting, immediately preceding the meeting of the General Assembly; provided, that there be a sufficient interval between that time and the meeting of the Assembly, for their commissioners to attend to their duty in due season; otherwise, the presbytery may make the appointment at any stated meeting, not more than seven months preceding the meeting of the Assembly. And as much as possible to prevent all failure in the representation of the presbyteries, arising from unforeseen accidents to those first appointed, it may be expedient for each presbytery, in the room of each commissioner, to appoint also an alternate commissioner to supply his place, in case of necessary absence.

II. Each commissioner, before his name shall be enrolled as a member of the Assembly, shall produce from his presbytery, a commission under the hand of the moderator and clerk, in the following, or like form—viz.

"The presbytery of _____ being met at
"on the _____ day of _____ doth hereby appoint
"bishop of the congregation of _____ [or
"ruling elder in the congregation of _____ as the case
"may be;"] (to which the presbytery may, if they think
proper, make a substitution in the following form) "or in
"case of his absence, then _____ bishop of the congrega-
"tion of _____ [or _____ ruling elder in the congrega-
"tion of _____ as the case may be:] to be a commis-
"sioner, on behalf of this presbytery, to the next General
"Assembly of the Presbyterian Church in the United
"States of America, to meet at _____ on the
"day of _____ A.D. _____ or wherever, and whenever
"the said Assembly may happen to sit; to consult, vote,
"and determine, on all things that may come before that

"body, according to the principles and constitution of "this Church, and the Word of God. And of his diligence herein, he is to render an account at his return.

Signed by order of the Presbytery,

Moderator,

Clerk."

And the presbytery shall make record of the appointment.

III. In order, as far as possible, to procure a respectable and full delegation to all our judicatories, it is proper that the expenses of ministers and elders in their attendance on these judicatories, be defrayed by the bodies which they respectively represent.

CHAPTER XXIII.

OF THE ORGANIZATIONS OF THE CHURCH: THEIR RIGHTS AND DUTIES.

I. The members of a particular church or particular churches may associate together, and may associate with themselves other regular members of the congregation or congregations, under regular forms of association, for the conduct of a special work for missionary or other benevolent purposes, or for the purpose of instruction in religion and development in Christian nurture.

II. Where special organizations of the character above indicated exist in a particular church, they shall be under the immediate direction, control, and oversight of the session of said church; where they cover the territory included within a presbytery or synod, they shall be responsible to the judicatory having jurisdiction; and where they cover territory greater than a synod, they shall be responsible to the General Assembly.

III. The names or titles of special organizations may be chosen by themselves, and the organizations shall have power to adopt each its own constitution and to elect its

own officers, subject always to the powers of review and control vested by the Constitution in the several judicatories of the Church.

IV. Whenever the functions of the special organizations shall include the collecting and distributing of moneys for benevolent work, it shall be done always subject to the power of oversight and direction vested by the Constitution in the session and in the higher judicatories.

CHAPTER XXIV.

OF AMENDMENTS.

I. Amendments or alterations of the Form of Government, Book of Discipline, and Directory for Worship, may be proposed by the General Assembly to the presbyteries, but shall not be obligatory on the Church unless a majority of all the presbyteries approve thereof in writing.

II. Amendments or alterations of the Confession of Faith, and the Larger and Shorter Catechisms, may be proposed to the presbyteries by the General Assembly, but shall not be obligatory on the Church unless they shall be approved in writing by two-thirds of all the presbyteries, and agreed to and enacted by the General Assembly next ensuing, and the written votes of the presbyteries shall be returned to that Assembly.

III. Before any amendments or alterations of the Confession of Faith, or the Larger and Shorter Catechisms, proposed by the General Assembly, shall be transmitted to the presbyteries, the General Assembly shall appoint—to consider the subject—a committee of ministers and ruling elders, in number not less than fifteen, of whom not more than two shall be from any one synod, and the committee shall report its recommendations to the General Assembly next ensuing, for action.

IV. No alterations of the provisions contained in this chapter for amending or altering the Confession of Faith,

and the Larger and Shorter Catechisms, or of this fourth section, shall be made, unless an Overture from the General Assembly, submitting the proposed alterations, shall be transmitted to all the presbyteries, and be approved in writing by two-thirds of their number, and be agreed to and enacted by the General Assembly.

V. It shall be obligatory on the General Assembly to transmit to the presbyteries, for approval or disapproval, any Overture respecting amendments or alterations provided for in this chapter, which shall be submitted to the same General Assembly by one-third of all the presbyteries. In such cases the Overture shall be formulated and transmitted by the General Assembly receiving the same to the presbyteries for their action, subject, as to all subsequent proceedings, to the provisions of the foregoing sections.

VI. Whenever it shall appear to the General Assembly that any proposed amendments or alterations of the Form of Government, Book of Discipline, and Directory for Worship, shall have received a majority vote of all the presbyteries, the General Assembly shall declare such amendments or alterations to have been adopted, and the same shall immediately go into effect.

VII. Nothing in this chapter shall be so construed as to affect the right of two-thirds of the presbyteries to propose amendments or alterations of the Confession of Faith, and the Larger and Shorter Catechisms, or of the General Assembly to agree to and enact the same.

AMENDMENTS.—FORM OF GOVERNMENT.

CHAPTER XI.—OF THE SYNOD.

Section IV., insert after the words “to erect new Presbyteries, and to unite or divide those which were before erected,” the additional words, “subject to the approval of the General Assembly.” (See *Minutes*, 1910, p. 242.)

CHAPTER XIV.

OF LICENSING CANDIDATES OR PROBATIONERS.

Section IV. amended to read as follows:

IV. Because it is highly reproachful to religion, and dangerous to the Church, to entrust the holy ministry to weak and ignorant men, the presbytery shall try each candidate as to his knowledge of the Latin language, and the original languages in which the Holy Scriptures were written. They shall also examine him on the arts and sciences, the Bible in his vernacular, on theology, natural and revealed, and on ecclesiastical history, the sacraments and church government; *provided*, that if the examination in theology be unsatisfactory to one-fourth of the presbyters present, they may demand a further examination, in writing, on questions proposed by them, and by the presbytery, questions and answers to be filed by the presbytery. In lieu of examinations in Latin and in the arts and sciences, the presbytery shall have discretion to accept his diploma of Bachelor or Master of Arts. And in order to make trial of his talents to explain and vindicate, and practically to enforce the doctrines of the gospel, the presbytery shall require of him: (1) A thesis in Latin or other language, on some common head in divinity; (2) a critical exercise in exegesis; (3) a lecture, or exposition of several verses of scripture; and (4) a popular sermon. (*Minutes G. A.*, 1911, p. 197.)

THE
BOOK OF DISCIPLINE.

ADOPTED, 1884.

AMENDED, 1885-1908.

CHAPTER I.

OF DISCIPLINE: ITS NATURE, ENDS, AND SUBJECTS.

1. DISCIPLINE is the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in his Church: embracing the care and control, maintained by the Church, over its members, officers, and judicatories.

2. The ends of Discipline are the maintenance of the truth, the vindication of the authority and honor of Christ, the removal of offences, the promotion of the purity and edification of the Church, and the spiritual good of offenders. Its exercise, in such a manner as to secure its appropriate ends, requires much prudence and discretion. Judicatories, therefore, should take into consideration all the circumstances which may give a different character to conduct, and render it more or less offensive; and which may require different action, in similar cases, at different times, for the attainment of the same ends.

3. An offence is anything, in the doctrine, principles, or practice of a church member, officer, or judicatory, which is contrary to the Word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification.

4. Nothing shall, therefore, be the object of judicial process, which cannot be proved to be contrary to the Holy Scriptures, or to the regulations and practice of the

Church founded thereon; nor anything which does not involve those evils which Discipline is intended to prevent.

5. Every case in which there is a charge of an offense against a church member or officer, shall be known, in its original and appellate stages, as a judicial case. Every other case shall be known as a non-judicial or administrative case.

6. All children born within the pale of the visible Church are members of the Church, are to be baptized, are under the care of the Church, and subject to its government and discipline; and when they have arrived at years of discretion, they are bound to perform all the duties of church members.

CHAPTER II.

OF THE PARTIES IN CASES OF PROCESS.

7. PROCESS against an alleged offender shall not be commenced unless some person undertakes to sustain the charge; or unless a judicatory finds it necessary for the ends of discipline to investigate the alleged offence.

8. An offence, gross in itself, may have been committed in such circumstances, that plainly the offender cannot be prosecuted to conviction. In all such cases, it is better to wait until God, in his righteous providence, shall give further light, than, by unavailing prosecution, to weaken the force of discipline.

9. No prosecution shall be allowed in a case of alleged personal injury, where the injured party is the prosecutor, unless those means of reconciliation have been tried, which are required by our Lord, Matthew xviii. 15-17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may

be established. And if he shall neglect to hear them, tell it unto the church."

10. The course prescribed by the preceding section shall not be required when the prosecution is initiated by a judicatory; but in all such cases, and in every case of prosecution by a private person other than the injured party, effort should be made, by private conference with the accused, to avoid, if possible, the necessity of actual process.

11. When the prosecution is initiated by a judicatory, **THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA** shall be the prosecutor, and an original party; in all other cases, the individual prosecutor shall be an original party.

12. When the prosecution is initiated by a judicatory, it shall appoint one or more of its own members a committee to conduct the prosecution in all its stages in whatever judicatory, until the final issue be reached: *provided*, that any appellate judicatory before which the case is pending shall, if desired by the prosecuting committee, appoint one or more of its own members to assist in the prosecution, upon the nomination of the prosecuting committee.

13. If one, who considers himself slandered, requests an investigation which a judicatory finds it proper to institute, one or more of its members shall be appointed to investigate the alleged slander, and make report in writing: and a record thereafter made may conclude the matter.

14. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit toward the accused, or who is not of good character, or who is himself under censure or process, or who is personally interested in any respect in the conviction of the accused, or who is known to be litigious, rash, or highly imprudent.

15. Any person who appears as a prosecutor, without appointment by the judicatory, shall be warned before the charges are presented, that, if he fail to show probable cause for the charges, he must himself be censured,

as a slanderer of the brethren, in proportion to the malignancy or rashness which may appear in the prosecution.

CHAPTER III.

OF CHARGES AND SPECIFICATIONS.

16. THE charge shall set forth the alleged offence; and the specifications shall set forth the facts relied upon to sustain the charge. Each specification shall declare, as far as possible, the time, place, and circumstances, and shall be accompanied with the names of the witnesses to be cited for its support.

17. A charge shall not allege more than one offence; several charges against the same person, however, with the specifications under each of them, may be presented to the judicatory at one and the same time, and may, in the discretion of the judicatory, be tried together. But, when several charges are tried at the same time, a vote on each charge must be separately taken.

18. In all cases of alleged personal injury, where the prosecution is by the injured person or persons, the charge must be accompanied by an averment, that the course prescribed by our Lord, Matt. xviii. 15-17, has been faithfully tried.

CHAPTER IV.

OF PROCESS: GENERAL RULES PERTAINING TO ALL CASES

19. ORIGINAL jurisdiction, in relation to Ministers, pertains to the presbytery; in relation to others, to the session. But the higher judicatories may institute process in cases in which the lower have been directed so to do, and have refused or neglected to obey.

20. When a judicatory enters on the consideration of an alleged offence, the charge and specifications, which shall be in writing, shall be read; and nothing more shall be done at that meeting, unless by consent of parties, than to furnish the accused with a copy of the charge and specifications, together with the names of all the witnesses then known to support each specification; and to cite all concerned to appear at a subsequent meeting of the judicatory, to be held not less than ten days after the service of the citations. The citations shall be signed, in the name of the judicatory, by the Moderator, or Clerk; who shall, also, furnish citations for such witnesses as either party shall name. The accused shall not be required to disclose the names of his witnesses.

21. Citations shall be served personally, unless the person to be cited cannot be found, in which case the citation shall be sent to his last known place of residence; and, before proceeding to trial, it must appear that the citations have been served.

22. If an accused person refuses to obey a citation, a second citation shall issue, accompanied by a notice that, if he do not appear at the time appointed, unless providentially hindered, he will be censured for his contumacy, according to the subsequent provisions of the Book of Discipline. (*See Sections 33, 38 and 46.*) If he does not then appear, the judicatory may proceed to trial and judgment in his absence; in which case it shall appoint some person to represent him as counsel. The time allowed for his appearance, on any citation subsequent to the first, shall be determined by the judicatory, with proper regard for all the circumstances. The same rule, as to the time allowed for appearance, shall apply to all witnesses cited at the request of either party.

23. At the meeting at which the citations are returnable, the accused shall appear, or, if unable to be present, may appear by counsel. He may file objections to the regularity of the organization, or to the jurisdiction of the judicatory or to the sufficiency of the charges and spe-

cifications in form or in legal effect, or any other substantial objection affecting the order or regularity of the proceeding, on which objections the parties shall be heard. The judicatory upon the filing of such objections shall, or on its own motion may, determine all such preliminary objections, and may dismiss the case, or permit, in the furtherance of justice, amendments to the specifications or charges not changing the general nature of the same. If the proceedings be found in order, and the charges and specifications be considered sufficient to put the accused on his defence, he shall plead "guilty," or "not guilty," to the same, which shall be entered on the record. If the plea be "guilty," the judicatory shall proceed to judgment; but if the plea be "not guilty," or if the accused decline to answer, a plea of "not guilty" shall be entered of record and the trial proceed.

24. The witnesses shall be examined, and, if desired, cross-examined, and any other competent evidence introduced, at a meeting of which the accused shall be properly notified; after which new witnesses and other evidence, in rebuttal only, may be introduced by either party. But evidence, discovered during the progress of the trial, may be admitted, in behalf of either party, under such regulations, as to notice of the names of witnesses and the nature of the proof, as the judicatory shall deem reasonable and proper; and then the parties themselves shall be heard. The judicatory shall then go into private session—the parties, their counsel, and all other persons not members of the body, being excluded; when, after careful deliberation, the judicatory shall proceed to vote on each specification and on each charge separately, and judgment shall be entered accordingly.

25. The charge and specifications, the plea, and the judgment, shall be entered on the minutes of the judicatory. The minutes shall also exhibit all the acts and orders of the judicatory relating to the case, with the reasons therefor, together with the notice of appeal, and the reasons therefor, if any shall have been filed; all

which, together with the evidence in the case duly filed and authenticated by the Clerk of the judicatory, shall constitute the record of the case; and, in case of a removal thereof by appeal, the lower judicatory shall transmit the record to the higher. Nothing which is not contained in the record shall be taken into consideration in the higher judicatory.

26. Exceptions may be taken by either of the original parties in a trial, to any part of the proceedings, except in the judicatory of last resort, and shall be entered on the record.

27. Each of the parties in a judicial case shall be entitled to appear and be represented by counsel, and to be heard by oral or written argument. No person shall be eligible as counsel who is not a minister or ruling elder in the Presbyterian Church in the United States of America, and no person having acted as counsel in a judicial case shall sit as a judge therein. The counsel of the prosecutor in a judicial case where prosecution is initiated by a judicatory, shall be the prosecuting committee authorized to be appointed by section eleven of this book, and such other persons as may be appointed under the provisions of said section to assist the prosecuting committee. No person shall accept any fee or other emolument for any service rendered as counsel.

28. Questions as to order or evidence, arising in the course of a trial, shall, after the parties have had an opportunity to be heard, be decided by the Moderator, subject to appeal; and the question on the appeal shall be determined without debate. All such decisions, if desired by either party, shall be entered upon the record of the case.

29. No member of a judicatory who has not been present during the whole of a trial, shall be allowed to vote on any question arising therein, except by unanimous consent of the judicatory and of the parties; and, when a trial is in progress, except in an appellate judicatory, the roll shall be called after each recess and adjournment, and the names of the absentees shall be noted.

30. The parties shall be allowed copies of the record at their own expense; and, on the final disposition of a case in a higher judicatory, the record of the case, with the judgment, shall be transmitted to the judicatory in which the case originated.

31. In the infliction and removal of church censures, judicatories shall observe the modes prescribed in Chapter XI. of the Directory for Worship.

32. In all cases of judicial process, the judicatory may, at any stage of the case, determine, by a vote of two thirds, to sit with closed doors.

33. A judicatory may, if the edification of the Church demands it, require an accused person to refrain from approaching the Lord's Table, or from the exercise of office, or both, until final action in the case shall be taken; *provided*, that in all cases a speedy investigation or trial shall be had.

CHAPTER V.

SPECIAL RULES PERTAINING TO CASES BEFORE SESSIONS.

34. WHEN an accused person has been twice duly cited, and refuses to appear, by himself or counsel, before a session, or, appearing, refuses to answer the charge brought against him, he shall be suspended, by act of session, from the communion of the Church, and shall so remain until he repents of his contumacy, and submits himself to the orders of the judicatory.

35. The censures to be inflicted by the session are Admonition, Rebuke, Suspension or Deposition from office, Suspension from the communion of the Church, and, in the case of offenders who will not be reclaimed by milder measures, Excommunication.

36. The sentence shall be published, if at all, only in the church or churches which have been offended.

CHAPTER VI.

GENERAL RULES PERTAINING TO THE TRIAL OF A MINISTER, ELDER, OR DEACON.

37. As the honor and success of the gospel depend, in a great measure, on the character of its ministers, each presbytery ought, with the greatest care and impartiality, to watch over their personal and professional conduct. But as, on the one hand, no minister ought, on account of his office, to be screened from the hand of justice, or his offences to be slightly censured, so neither ought charges to be received against him on slight grounds.

38. If a minister be accused of an offence, at such a distance from his usual place of residence as that it is not likely to become otherwise known to his presbytery, it shall be the duty of the presbytery within whose bounds the offence is alleged to have been committed, if it shall be satisfied that there is probable ground for the accusation, to notify his presbytery thereof, and of the nature of the offence; and his presbytery, on receiving such notice, shall, if it appears that the honor of religion requires it, proceed to the trial of the case.

39. If a minister accused of an offence refuses to appear by himself or counsel, after being twice duly cited, he shall, for his contumacy, be suspended from his office; and if, after another citation, he refuses to appear by himself or counsel, he shall be suspended from the communion of the Church.

40. If a judicatory so decides, a member shall not be allowed, while charges are pending against him, to deliberate or vote on any question.

41. If the accused be found guilty, he shall be admonished, rebuked, suspended or deposed from office (with or without suspension from church privileges, in either case), or excommunicated. A minister suspended from office may, at the expiration of one year, unless he gives satisfactory evidence of repentance, be deposed without further trial.

42. Heresy and schism may be of such a nature as to call for deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much injury.

43. If the presbytery finds, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended and the people satisfied, so that little or nothing remains to hinder the usefulness of the offender, it shall take all prudent measures to remove the evil.

44. A minister deposed for immoral conduct shall not be restored, even on the deepest sorrow for his sin, until after some considerable time of eminent and exemplary, humble and edifying conduct; and he ought in no case to be restored, until it shall clearly appear to the judicatory within whose bounds he resides, that the restoration can be effected without injury to the cause of religion; and then only by the judicatory inflicting the censure, or with its advice and consent.

45. If a minister is deposed without excommunication, his pulpit, if he is a pastor, shall be declared vacant; and the presbytery shall give him a letter to any church with which he may desire to connect himself where his lot may be cast, in which shall be stated his exact relation to the Church. If a pastor is suspended from office only, the presbytery may, if no appeal from the sentence of suspension is pending, declare his pulpit vacant.

46. A presbytery may, if the edification of the Church demand it, require an accused minister to refrain from the exercise of his office until final action in the case shall be taken: *provided*, that in all cases a speedy investigation or trial shall be had.

47. In process by a session against a ruling elder or a deacon, the provisions of this chapter, so far as applicable, shall be observed.

CHAPTER VII.

OF CASES WITHOUT PROCESS.

48. If a person commits an offence in the presence of a judicatory, or comes forward as his own accuser and makes known his offence, the judicatory may proceed to judgment without process, giving the offender an opportunity to be heard; and in the case first named he may demand a delay of at least two days before judgment. The record must show the nature of the offence, as well as the judgment and the reasons therefor, and appeal may be taken from the judgment as in other cases.

49. If a communicant, not chargeable with immoral conduct, inform the session that he is fully persuaded that he has no right to come to the Lord's Table, the session shall confer with him on the subject, and may, should he continue of the same mind, and his attendance on the other means of grace be regular, excuse him from attendance on the Lord's Supper; and, after fully satisfying themselves that his judgment is not the result of mistaken views, shall erase his name from the roll of communicants, and make record of their action in the case.

50. If a communicant, not chargeable with immoral conduct, removes out of the bounds of his church, without asking for or receiving a regular certificate of dismission to another church, and his residence is known, the session may, within two years, advise him to apply for such certificate; and, if he fails so to do, without giving sufficient reason, his name may be placed on the roll of suspended members, until he shall satisfy the session of the propriety of his restoration. But, if the session has no knowledge of him for the space of three years, it may erase his name from the roll of communicants, making record of its action and the reasons therefor. In either case, the member shall continue subject to the jurisdiction of the session. A separate roll of all such names shall be kept, stating the relations of each to the church.*

51. If any communicant, not chargeable with immoral

* Amended. See p. 86^a.

conduct, neglects the ordinances of the Church for one year, and in circumstances such as the session shall regard to be a serious injury to the cause of religion, he may, after affectionate visitation by the Session, and admonition if need be, be suspended from the communion of the Church until he gives satisfactory evidence of the sincerity of his repentance, but he shall not be excommunicated without due process of discipline.*

52. If a minister, otherwise in good standing, shall make application to be released from the office of the ministry, he may, at the discretion of the presbytery, be put on probation, for one year at least, in such a manner as the presbytery may direct, in order to ascertain his motives and reasons for such a relinquishment. And if, at the end of this period, the presbytery be satisfied that he cannot be useful and happy in the exercise of his ministry, they may allow him to demit the office, and return to the condition of a private member in the Church, ordering his name to be stricken from the roll of the presbytery, and giving him a letter to any church with which he may desire to connect himself.

53. If a communicant renounces the communion of this Church by joining another denomination, without a regular dismission, although such conduct is disorderly, the session shall take no other action in the case than to record the fact, and order his name to be erased from the roll. If charges are pending against him, these charges may be prosecuted.

54. If a minister, not otherwise chargeable with an offence, renounces the jurisdiction of this Church, by abandoning the ministry, or becoming independent, or joining another denomination not deemed heretical, without a regular dismission, the presbytery shall take no other action than to record the fact and to erase his name from the roll. If charges are pending against him, he may be tried thereon. If it appears that he has joined another denomination deemed heretical, he may be suspended, deposed, or excommunicated.

* Amended. See p. 86^b.

CHAPTER VIII.

OF EVIDENCE.

55. JUDICATORIES ought to be very careful and impartial in receiving testimony. Not every person is competent, and not every competent person is credible, as a witness.

56. All persons, whether parties or otherwise, are competent witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments, or have not sufficient intelligence to understand the obligation of an oath. Any witness may be challenged for incompetency, and the judicatory shall decide the question.

57. The credibility of a witness, or the degree of credit due to his testimony, may be affected by relationship to any of the parties; by interest in the result of the trial; by want of proper age; by weakness of understanding; by infamy or malignity of character; by being under church censure; by general rashness or indiscretion; or by any other circumstances that appear to affect his veracity, knowledge, or interest in the case.

58. A husband or wife shall be a competent witness for or against the other, but shall not be compelled to testify.

59. Evidence may be oral, written or printed, direct or circumstantial. A charge may be proven by the testimony of one witness, only when supported by other evidence; but, when there are several specifications under the same general charge, the proof of two or more of the specifications, by different credible witnesses, shall be sufficient to establish the charge.

60. No witness afterwards to be examined, except a member of the judicatory, shall be present during the examination of another witness if either party object.

61. Witnesses shall be examined first by the party producing them; then cross-examined by the opposite party; after which any member of the judicatory or either party

may put additional interrogatories. Irrelevant or frivolous questions shall not be admitted, nor leading questions by the parties producing the witness, except under permission of the judicatory as necessary to elicit the truth.

62. The oath or affirmation shall be administered by the Moderator in the following, or like, terms: "You solemnly promise, in the presence of the omniscient and heart-searching God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your knowledge, in the matter in which you are called to testify, as you shall answer to the Great Judge of quick and dead."

63. Every question put to a witness shall, if required, be reduced to writing. And, if either party desire it, or if the judicatory shall so decide, both question and answer shall be recorded. The testimony, thus recorded, shall be read to the witnesses, in the presence of the judicatory, for their approbation and subscription.

64. The records of a judicatory, or any part of them, whether original or transcribed, if regularly authenticated by the Clerk, or in case of his death, absence, disability or failure from any cause, by the Moderator, shall be deemed good and sufficient evidence in every other judicatory.

65. In like manner, testimony taken by one judicatory, and regularly certified, shall be received by every other judicatory, as no less valid than if it had been taken by themselves.

66. Any judicatory, before which a case may be pending, shall have power, whenever the necessity of parties or of witnesses shall require it, to appoint, on the application of either party, a commission of ministers, or elders, or both, to examine witnesses; which commission, if the case requires it, may be of persons within the jurisdiction of another body. The commissioners so appointed shall take such testimony as may be offered by either party. The testimony shall be taken in accordance with the rules governing the judicatory, either orally or on written inter-

rogatories and cross-interrogatories, duly settled by the judicatory, due notice having been given of the time when, and place where, the witnesses are to be examined. All questions, as to the relevancy or competency of the testimony so taken, shall be determined by the judicatory. The testimony, properly authenticated by the signatures of the commissioners, shall be transmitted, in due time, to the Clerk of the judicatory before which the case is pending.

67. A member of the judicatory may be called upon to testify in a case which comes before it. He shall be qualified as other witnesses are, and, after having given his testimony, may immediately resume his seat as a member of the judicatory.

68. A member of the church, summoned as a witness, and refusing to appear, or, having appeared, refusing to testify, shall be censured according to the circumstances of the case for his contumacy.

69. If, after a trial before any judicatory, new evidence is discovered, supposed to be important to the exculpation of the accused, he may ask, if the case has not been appealed, and the judicatory shall grant, if justice seems to require it, a new trial.

70. If, in the prosecution of an appeal, new evidence is offered, which, in the judgment of the appellate judicatory, has an important bearing on the case, it shall either refer the whole case to the inferior judicatory for a new trial; or, with the consent of the parties, take the testimony, and hear and determine the case.

CHAPTER IX.

OF THE WAYS IN WHICH A CAUSE MAY BE CARRIED FROM A LOWER TO A HIGHER JUDICATORY.

71. ALL proceedings of the session, the presbytery, and the synod (except as limited by Chapter XI., Sec-

tion 4, of the Form of Government), are subject to review by, and may be taken to, a superior judicatory, by General Review and Control, Reference, Complaint, or Appeal.

I. OF GENERAL REVIEW AND CONTROL.

72. All proceedings of the church shall be reported to, and reviewed by, the session, and by its order incorporated with its records. Every judicatory above a session shall review, at least once a year, the records of the proceedings of the judicatory next below; and, if the lower judicatory shall omit to send up its records for this purpose, the higher may require them to be produced, either immediately, or at a specified time, as circumstances may determine.

73. In such review, the judicatory shall examine, first, whether the proceedings have been correctly recorded; second, whether they have been constitutional and regular; and, third, whether they have been wise, equitable, and for the edification of the Church.

74. Members of a judicatory, the records of which are under review, shall not be allowed to vote thereon.

75. In most cases the superior judicatory may discharge its duty, by simply placing on its own records, and on those under review, the censure which it may pass. But irregular proceedings may be found so disreputable and injurious, that the inferior judicatory must be required to review and correct, or reverse them, and report, within a specified time, its obedience to the order: *provided*, however, that no judicial decision shall be reversed, unless regularly taken up on appeal.

76. If a judicatory is, at any time, well advised of any unconstitutional proceedings of a lower judicatory, the latter shall be cited to appear, at a specified time and place, to produce the records, and to show what it has done in the matter in question; after which, if the charge is sustained, the whole matter shall be concluded by the judicatory itself, or be remitted to the lower judicatory, with directions as to its disposition.*

* For new section, 76^a, see p. 86^b.

77. **Judicatories** may sometimes neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground, or offenders of a gross character may be suffered to escape; or some part of their proceedings may have been omitted from the record, or not properly recorded. If, therefore, at any time, the superior judicatory is well advised of such neglects, omission, or irregularities on the part of the inferior judicatory, it may require its records to be produced, and shall either proceed to examine and decide the whole matter, as completely as if proper record had been made; or it shall cite the lower judicatory, and proceed as in the next preceding section

II. OF REFERENCES.

78. **A Reference** is a representation in writing, made by an inferior to a superior judicatory, of a judicial case not yet decided. Generally, however, it is more conducive to the public good that each judicatory should fulfill its duty by exercising its own judgment.

79. Cases which are new, important, difficult, or of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the inferior judicatory is greatly divided, or on which for any reason it is desirable that a superior judicatory should first decide, are proper subjects of reference.

80. References are, either for mere advice, preparatory to a decision by the inferior judicatory, or for ultimate trial and decision by the superior; and are to be carried to the next higher judicatory. If for advice, the reference only suspends the decision of the inferior judicatory; if for trial, it submits the whole case to the final judgment of the superior.

81. In cases of reference, members of the inferior judicatory may sit, deliberate, and vote.

82. A judicatory is not necessarily bound to give a final judgment in a case of reference, but may remit the whole case, either with or without advice, to the inferior judicatory.

83. The whole record of proceedings shall be promptly transmitted to the superior judicatory, and, if the reference is accepted, the parties shall be heard.

III. OF COMPLAINTS.

84. A Complaint is a written representation by one or more persons, subject and submitting to the jurisdiction of an inferior judicatory, to the next superior judicatory against a particular delinquency, action, or decision of such inferior judicatory in a non-judicial or administrative case. When a non-judicial or administrative case has been decided by a Judicial Commission of an inferior judicatory, sitting during an interval between the meetings of such judicatory, a complaint against the decision of the Commission may be entered and prosecuted before a superior judicatory, in the same manner as if the decision had been rendered by the inferior judicatory; and if at least one-third of the members of the Commission, recorded as present when the decision was made, join in such complaint, the execution of the decision of the Commission shall be stayed until the final issue of the case by the next superior judicatory.

85. Written notice of Complaint, with the reasons therefor, shall be given, within ten days after the action was taken, to the Clerk, or, in case of his death, absence, or disability, to the Moderator, of the judicatory complained of, who shall lodge it, with the records and all the papers pertaining to the case, with the Clerk of the superior judicatory, before the close of the second day of its regular meeting next ensuing the date of the reception of said notice.

86. Whenever a Complaint is entered in a non-judicial or administrative case against a decision of a judicatory, by at least one-third of the members recorded as present when the decision was made, the execution of the decision shall be stayed until the final issue of the case by the next superior judicatory.

87. The complainant shall lodge his Complaint, and the reasons therefor, with the Clerk of the superior judicatory before the close of the second day of its meeting next ensuing the date of the notice thereof.

88. If the higher judicatory finds that the Complaint is in order, and that sufficient reasons for proceeding to its determination have been assigned, the next step shall be to read the record of the action complained of, and so much of the record of the lower judicatory as may be pertinent; then the parties shall be heard, and, after that, the judicatory shall proceed to consider and determine the case.

89. The effect of a complaint, in a non-judicial or administrative case, if sustained, may be the reversal, in whole or in part, of the action or decision complained of. When a complaint is sustained, the lower judicatory shall be directed how to dispose of the matter.

90. The parties to a Complaint shall be known, respectively, as Complainant and Respondent—the latter being the judicatory complained of, which should always be represented by one or more of its number appointed for that purpose, who may be assisted by counsel.

91. Neither the complainant nor the members of the judicatory complained of shall sit, deliberate, or vote in the case.

92. Either of the parties to a Complaint may complain to the next superior judicatory, except as limited by Chapter XI., Section 4, of the Form of Government.

93. The judicatory against which a Complaint is made shall send up its records, and all the papers relating to the matter of the Complaint, and filed with the record; and, for failure to do this, it shall be censured by the superior judicatory, which shall have power to make such orders, pending the production of the records and papers, and the determination of the Complaint, as may be necessary to preserve the rights of all the parties.

IV. OF APPEALS.

94. An Appeal is the removal of a judicial case, by a written representation, from an inferior to a superior judicatory; and may be taken, by either of the original parties, from the final judgment of the lower judicatory. These parties shall be called Appellant and Appellee. Final judgments in judicial cases shall be subject to reversal and modification only by appeal, and no judicatory from whose final judgment an appeal shall have been taken shall be heard in the appellate judicatory, further than by the reading of the dissents, protests, and written opinions of its members assenting to or dissenting from its judgments. When a judicial case has been decided by a Judicial Commission of an inferior judicatory, sitting during an interval between the meetings of the electing judicatory, an appeal from the judgment of such Commission may be taken and prosecuted before a superior judicatory, in the same manner as if the judgment had been rendered by the judicatory.

95. The grounds of Appeal may be such as these: Irregularity in the proceedings of the inferior judicatory; refusal to entertain an Appeal; refusal of reasonable indulgence to a party on trial; receiving improper, or declining to receive important, testimony; hastening to a decision before the testimony is fully taken; manifestation of prejudice in the conduct of the case; and mistake or injustice in the decision.

96. Written notice of Appeal, with specifications of the errors alleged, shall be given, within ten days after the judgment has been rendered, to the Clerk, or, in case of his death, absence, or disability, to the Moderator, of the judicatory appealed from, who shall lodge it, with the records and all the papers pertaining to the case, with the Clerk of the superior judicatory, before the close of the second day of its regular meeting next ensuing the date of his reception of said notice.

97. The appellant shall appear in person or by counsel

before the judicatory appealed to, on or before the close of the second day of its regular meeting next ensuing the date of the filing of his notice of Appeal, and shall lodge his Appeal and specifications of the errors alleged, with the Clerk of the superior judicatory, within the time above specified. If he fail to show to the satisfaction of the judicatory that he was unavoidably prevented from so doing, he shall be considered as having abandoned his Appeal, and the judgment shall stand.

98. Neither the appellant, nor the members of the judicatory appealed from, shall sit, deliberate, or vote in the case.

99. When due notice of an Appeal has been given, and the Appeal and the specifications of the errors alleged have been filed in due time, the Appeal shall be considered in order. The judgment, the notice of Appeal, the Appeal, and the specifications of the errors alleged, shall be read; and the judicatory may then determine, after hearing the parties, whether the Appeal shall be entertained. If it be entertained, the following order shall be observed:

(1) The record in the case, from the beginning, shall be read, except what may be omitted by consent.

(2) The parties shall be heard, the appellant opening and closing.

(3) Opportunity shall be given to the members of the superior judicatory to be heard.

(4) The vote shall then be separately taken, without debate, on each specification of error alleged, the question being taken in the form: "Shall the specification of error be sustained?" If no one of the specifications be sustained, and no error be found by the judicatory in the record, the judgment of the inferior judicatory shall be affirmed. If one or more errors be found, the judicatory shall determine, whether the judgment of the inferior judicatory shall be reversed or modified, or the case remanded for a new trial; and the judgment, accompanied by a recital of the error or errors found, shall be entered

on the record. If the judicatory deem it wise, an explanatory minute may be adopted which shall be a part of the record of the case.

100. When the judgment directs admonition or rebuke, notice of Appeal shall suspend all further proceedings; but in other cases the judgments shall be in force until the Appeal is decided.

101. The judicatory whose judgment is appealed from shall send up its records, and all the papers relating thereto, and filed with the record. If it fails to do this, it shall be censured; and the sentence appealed from shall be suspended, until a record is produced on which the issue can be fairly tried.

102. Appeals are, generally, to be taken to the judicatory immediately superior to that appealed from.

CHAPTER X.

OF DISSENTS AND PROTESTS.

103. A DISSENT is a declaration of one or more members of a minority in a judicatory, expressing disagreement with a decision of the majority in a particular case.

104. A Protest is a more formal declaration, made by one or more members of a minority, bearing testimony against what is deemed a mischievous or erroneous proceeding, decision, or judgment, and including a statement of the reasons therefor.

105. If a Dissent or Protest be couched in decorous and respectful language, and be without offensive reflections or insinuations against the majority, it shall be entered on the records.

106. The judicatory may prepare an answer to any protest which imputes to it principles or reasonings which its action does not import, and the answer shall also be entered upon the records. Leave may thereupon be given to the protestant or protestants, if they desire it, to modify

their Protest; and the answer of the judicatory may also, in consequence, be modified. This shall end the matter.

107. No one shall be allowed to dissent or protest who has not a right to vote on the question decided,—and no one shall be allowed to dissent or protest on any question who did not vote against the decision; *provided*, that when a case has been decided by a Judicial Commission, any member of the judicatory to which the decision is reported, may enter his dissent or protest, or his answer to any protest, in the same manner as if the case had been tried before the judicatory itself, and he had voted thereon; and *provided*, that when a case has been decided by a Judicial Commission, sitting during an interval between the meetings of the electing judicatory, any member of such judicatory or of the Commission may, within ten days after the rendering of the judgment by the Commission, file his dissent from or protest against the judgment with the Clerk of the Commission; and the Commission or any member thereof may, within twenty days after the rendering of the judgment, similarly file an answer to any protest; and the Clerk of the Commission shall enter upon the record all dissents, protests, and answers, or shall forward the same to the Stated Clerk of the electing judicatory to be so entered by him.

CHAPTER XI.

OF JURISDICTION IN CASES OF DISMISSION.

108. THE judicatory, to which a church member or a minister belongs, shall have sole jurisdiction for the trial of offences whenever or wherever committed by him.

109. A member of a church, receiving a certificate of dismission to another church, shall continue to be a member of the church giving him the certificate, and subject to the jurisdiction of its session (but shall not deliberate

or vote in a church meeting, nor exercise the functions of any office), until he has become a member of the church to which he is recommended, or some other evangelical church; and, should he return the certificate, within a year from its date, the session shall make record of the fact, but he shall not thereby be restored to the exercise of the functions of any office previously held by him in that church.

110. In like manner, a minister shall be subject to the jurisdiction of the presbytery which dismissed him (but shall not deliberate or vote, nor be counted in the basis of representation to the General Assembly), until he actually becomes a member of another presbytery; but, should he return the certificate of dismission within a year from its date, the presbytery shall make record of the fact, and restore him to the full privileges of membership.

111. A presbytery, giving a certificate of dismission to a minister, licentiate, or candidate for licensure, shall specify the particular body to which he is recommended; and, if recommended to a presbytery, no other than the one designated, if existing, shall receive him.

112. If a church becomes extinct, the presbytery with which it was connected shall have jurisdiction over its members, and grant them letters of dismission to some other church. It shall, also, determine any case of discipline begun by the session and not concluded.

113. If a presbytery becomes extinct, the synod with which it was connected, shall have jurisdiction over its members, and may transfer them to any presbytery within its bounds. It shall, also, determine any case of discipline begun by the presbytery and not concluded.

CHAPTER XII.

OF REMOVALS, AND LIMITATIONS OF TIME.

114. WHEN any member shall remove from one church to another, he shall produce a certificate, ordinarily not

more than one year old, of his church-membership and dismission, before he shall be admitted as a regular member of that church.

The names of the baptized children of a parent seeking dismission to another church shall, if such children are members of his household and remove with him and are not themselves communicants, be included in the certificate of dismission. The certificate shall be addressed to a particular church, and the fact of the reception of the person or persons named in it shall be promptly communicated to the church which gave it.

115. In like manner, when a minister, licentiate, or candidate, is dismissed from one presbytery to another, the certificate shall be presented to the presbytery to which it is addressed, ordinarily within one year from its date, and the fact of his reception shall be promptly communicated to the presbytery dismissing him.

116. If a church-member, more than two years absent from the place of his ordinary residence and church connections, applies for a certificate of membership, his absence, and the knowledge of the church respecting his demeanor for that time, or its want of information concerning it, shall be distinctly stated in the certificate.

117. Prosecution for an alleged offence shall commence within one year from the time of its alleged commission, or from the date when it becomes known to the judicatory which has jurisdiction thereof.

CHAPTER XIII.

I. CONCERNING JUDICIAL CASES IN PRESBYTERIES AND SYNODS.

118. A presbytery or a synod may elect from the ministers and ruling elders subject to its jurisdiction a Judicial Commission, which shall be composed of not less than seven members for a presbytery and not less than eleven

for a synod, a majority of which members shall be ministers. The electing judicatory may transmit to such Commission any judicial case for hearing and decision.

119. The Commission shall elect from its members a Moderator and a Clerk ; and, in the case transmitted to it, shall have the powers prescribed by, and conduct its proceedings according to, the Constitution and rules governing the trial of such cases before the electing judicatory, to which, also, it shall make a report.

120. The quorum of the Commission shall consist of not less than two-thirds of the members elected to it, *provided* that at least one-half the quorum shall be ministers.

121. The meetings of the Commission shall be held at such times and places as the electing judicatory shall direct, or, if no directions shall be given, then at such times and places as the Commission shall determine.

122. The decision of the Commission, sitting in any case at the same time as the electing judicatory, shall be promptly reported to the judicatory, and shall, from the time of the rendering of the report, be held to be the final judgment of the judicatory. The decision of the Commission, sitting in any case during an interval between the meetings of the electing judicatory, shall, from the time of the announcement of the decision, be held to be the final judgment of the judicatory.

123. The Clerk of the Commission shall keep a full and correct record of the proceedings and decision of the Commission ; shall with the Moderator certify in writing such record to be full and correct ; and shall forthwith transmit a certified copy of the decision to each party in the case, and file the certified record with the Stated Clerk of the electing judicatory.

124. The Stated Clerk of the electing judicatory, upon the request of the Commission in any case, or upon its failure to report the certified record of such case when called for by the judicatory, shall forthwith report the certified record to the judicatory ; and shall preserve it as a part of the records of the same, and shall include it in

the records sent up to the next superior judicatory for review.

II. CONCERNING JUDICIAL CASES IN THE GENERAL ASSEMBLY.

125. The General Assembly shall elect a Commission, which shall be called "The Permanent Judicial Commission of the General Assembly," and shall be composed of eight ministers and seven ruling elders, of whom not more than two shall belong to the same synod. At the first election fifteen persons shall be elected, five to serve for one year, five for two years, and five for three years, and thereafter five persons shall be elected annually to serve for three years. The terms of the members of the Commission shall begin with the close of the General Assembly at which they are elected. No person having served a full term shall be eligible for re-election to the term next ensuing. Any vacancy may be filled by the General Assembly at any meeting thereof by the election of a person for the unexpired term. If a vacancy shall occur during an interval between two General Assemblies, it shall be filled by appointment by the Moderator of the General Assembly until the next ensuing General Assembly. The General Assembly may transmit to this Commission any judicial case for hearing and decision.*

126. The Commission shall annually elect from its members a moderator and a clerk, and, in the cases transmitted to it, shall have the powers prescribed by, and conduct its proceedings according to, the Constitution and rules governing the trial of such cases before the General Assembly, to which, also, it shall make reports.

127. The quorum of the Commission shall consist of not less than eleven members, of whom at least six shall be ministers.

128. The meetings of the Commission shall be held at such times and places as the General Assembly shall direct, or, if no directions shall be given, then at such times and places as the Commission shall determine.

* Amended. See p. 86^b.

129. The decision of the Commission in any case shall be held to be the preliminary judgment in that case, and shall be binding upon each party therein until the date of the final judgment of the General Assembly; *provided*, that the General Assembly may modify or suspend the preliminary judgment in any case remitted by it for further hearing.

130. The Clerk of the Commission shall keep a full and correct record of the proceedings and preliminary judgment of the Commission in each case transmitted to it; shall with the Moderator certify in writing such record to be full and correct; and shall forthwith transmit a certified copy of the preliminary judgment to each party in the case and file the certified record with the Stated Clerk of the General Assembly.

131. The Stated Clerk of the General Assembly, upon the request of the Commission or upon its failure to report the certified record of any case when called for by the General Assembly, shall forthwith report the certified record to the General Assembly, and shall preserve it as a part of the records of the same.

132. The preliminary judgment in any case may be reviewed by the General Assembly to which it has been reported, and may be affirmed, reversed, modified, suspended, or remitted for further hearing. On such review, if the case be not remitted, the decision of the General Assembly shall be held to be its final judgment. If the case be not reviewed by the General Assembly to which it has been reported, or if it be reviewed and no decision be reached, then at the dissolving of the same the preliminary judgment of the Permanent Judicial Commission shall be held to be the final judgment of the General Assembly.

133. The necessary expenses of the Commission shall be provided for by the General Assembly.

134. Nothing in this chapter shall be so construed as to prevent the General Assembly from electing, at its own discretion, Special Judicial Commissions, which shall be subject to the rules, so far as they apply, that pertain to the Permanent Judicial Commission.

III. CONCERNING NON-JUDICIAL OR ADMINISTRATIVE CASES AND REFERENCES.

135. A presbytery or a synod may transmit to any Judicial Commission elected by it any non-judicial or administrative case founded on complaint, or any reference, or any case arising under chapter xiv. of the Book of Discipline, entitled "Of Differences Between Judicatories," with such powers as the transmitting judicatory shall confer upon the Commission.

136. The General Assembly may transmit to any Judicial Commission elected by it any non-judicial or administrative case founded on a complaint, or any reference, or any case arising under chapter xiv. of the Book of Discipline, entitled "Of Differences Between Judicatories," with such powers as the General Assembly shall confer upon the Commission.

CHAPTER XIV.

OF DIFFERENCES BETWEEN JUDICATORIES.

137. ANY judicatory deeming itself aggrieved by the action of any other judicatory of the same rank, may present a memorial to the judicatory immediately superior to the judicatory charged with the grievance and to which the latter judicatory is subject, after the manner prescribed in the sub-chapter on Complaints (Sections 83-93, Book of Discipline), save only that with regard to the limitation of time, notice of said memorial shall be lodged with the Stated Clerks, both of the judicatory charged with the grievance and of its next superior judicatory, within one year from the commission of the said alleged grievance.

138. When any judicatory deems itself aggrieved by another judicatory and determines to present a memorial as provided for in the preceding section, it shall appoint a committee to conduct the case in all its stages, in whatever judicatory, until the final issue be reached.

139. The judicatory with which the memorial is lodged, if it sustain the same, may reverse in whole or in part the matter of grievance, and shall direct the lower judicatory how to dispose of the case, and may enforce its orders. Either party may appeal to the next higher judicatory, except as limited by Chapter XI., Section 4, of the Form of Government.

AMENDMENTS.

BOOK OF DISCIPLINE.

Section 50. Amended to read as follows:

When a communicant removes his residence from a place where he is a member, the pastor, or, in case of vacancy in the pastorate, the clerk of session of the church of which he is a member, shall at once notify the pastor or clerk of the session of the church into the bounds of which he removes, of his new place of residence. Presbyteries including towns or cities containing two or more Presbyterian churches, shall appoint in each of these towns or cities a committee on members changing residence, the chairman of which shall be a minister, and he shall be indicated by a sign or mark before his name on the roll of presbytery in the *Assembly Minutes*, and notices of members removing to that city shall be sent to him, and he shall turn over these names to the pastor of the church nearest each removing member's place of residence. In cases of uncertainty, notice shall be sent to the stated clerk of presbytery.

If the communicant shall fail to ask for a regular certificate of dimission, within two years, without giving sufficient reason, after correspondence by the session, his name may be placed on the roll of suspended members, with the date of the action, until he shall satisfy the session of the propriety of his restoration. The same action may be taken, without correspondence, in the case of those absent for three years, whose residence is unknown; but in every case definite action shall be taken by the session, and the record of it shall show that the session has conformed with the requirements of this section, and shall state the reasons of its action. In all cases such member shall continue subject to the jurisdiction of the session. (*Minutes G. A., 1911, pp. 200, 201.*)

Section 51. Add to the section the following:

In cases where a communicant, still residing in the bounds of the church and not chargeable with immoral conduct, shall persistently absent himself from the ordinances of religion in the church, the Session, having made diligent effort to restore him to active fulfillment of his membership, may, after one year from the beginning of such effort, and after duly notifying him of its intention, place his name upon the roll of suspended members, without further process. If at a later time such communicant, his life in the meanwhile being free from scandal, shall resume his attendance on the ordinances of the church, the Session shall restore his name to the active roll. [See *Minutes*, 1910, p. 247.]

New section adopted as follows:

76a. No party to any appeal or complaint to any superior judicatory shall circulate, or cause to be circulated, among members of said judicatory, any written or printed arguments or briefs upon any matter in question, before the disposition of the question by the judicial committee or other body hearing the same, except by request or direction of the committee or body charged with the consideration thereof. (*Minutes G. A.*, 1911, p. 203.)

Section 125. Strike out as follows: "No person having served a full term shall be eligible for reëlection to the term next ensuing"; and insert in its place:

No person having served upon the Permanent Judicial Commission shall be eligible for reëlection or appointment until three years shall have elapsed, from the expiration of the time for which he was elected or appointed. And no person shall be eligible to membership on the Permanent Judicial Commission who is a member of any other Commission of the General Assembly. [See *Minutes*, 1910, p. 249.]

THE
DIRECTORY
FOR THE
WORSHIP OF GOD IN THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.*

ADOPTED, 1788.

AMENDED, 1789-1886.

CHAPTER I.

OF THE SANCTIFICATION OF THE LORD'S DAY.

I. It is the duty of every person to remember the Lord's Day; and to prepare for it, before its approach. All worldly business should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require.

II. The whole day is to be kept holy to the Lord; and to be employed in the public and private exercises of religion. Therefore, it is requisite, that there be a holy resting, all the day, from unnecessary labors; and an abstaining from those recreations which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

III. Let the provisions for the support of the family

* The Scripture-warrant for what is specified in the various articles of this Directory, will be found at large in the Confession of Faith and Catechisms, in the places where the subjects are treated in a doctrinal form.

on that day, be so ordered, that servants or others be not improperly detained from the public worship of God; nor hindered from sanctifying the Sabbath.

IV. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry; by reading the Scriptures, and by holy meditation; prepare for communion with God in his public ordinances.

V. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite, with one heart, in all the parts of public worship: and let none unnecessarily depart, till after the blessing be pronounced.

VI. Let the time after the solemn services of the congregation in public are over, be spent in reading; meditation; repeating of sermons; catechising; religious conversation; prayer for a blessing upon the public ordinances; the singing of psalms, hymns, or spiritual songs; visiting the sick; relieving the poor; and in performing such like duties of piety, charity, and mercy.

CHAPTER II.

OF THE ASSEMBLING OF THE CONGREGATION AND THEIR BEHAVIOR DURING DIVINE SERVICE.

I. WHEN the time appointed for public worship is come, let the people enter the church, and take their seats in a decent, grave, and reverent manner.

II. In time of public worship, let all the people attend with gravity and reverence; forbearing to read any thing, except what the minister is then reading or citing; abstaining from all whisperings; from salutations of persons present, or coming in; and from gazing about, sleeping, smiling, and all other indecent behavior.

CHAPTER III.

OF THE PUBLIC READING OF THE HOLY SCRIPTURES.

I. THE reading the Holy Scriptures, in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.

II. The Holy Scriptures of the Old and New Testament, shall be publicly read, from the most approved translation, in the vulgar tongue, that all may hear and understand.

III. How large a portion shall be read at once, is left to the discretion of every minister: however, in each service, he ought to read, at least, one chapter; and more, when the chapters are short, or the connection requires it. He may, when he thinks it expedient, expound any part of what is read: always having regard to the time, that neither reading, singing, praying, preaching, or any other ordinance, be disproportionate the one to the other; nor the whole rendered too short, or too tedious.

CHAPTER IV.

OF THE SINGING OF PSALMS.

I. IT is the duty of Christians to praise God, by singing psalms, or hymns, publicly in the church, as also privately in the family.

II. In singing the praises of God, we are to sing with the spirit, and with the understanding also; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of music; that we may praise God in a becoming manner with our voices, as well as with our hearts.

III. The whole congregation should be furnished with books, and ought to join in this part of worship. It is proper to sing without parcelling out the psalm, line by line. The practice of reading the psalm, line by line, was

introduced in times of ignorance, when many in the congregation could not read: therefore, it is recommended, that it be laid aside, as far as convenient.

IV. The proportion of the time of public worship to be spent in singing, is left to the prudence of every minister: but it is recommended, that more time be allowed for this excellent part of divine service than has been usual in most of our churches.

CHAPTER V.

OF PUBLIC PRAYER.

I. IT seems very proper to begin the public worship of the sanctuary by a short prayer: humbly adoring the infinite majesty of the living God; expressing a sense of our distance from him as creatures, and unworthiness as sinners; and humbly imploring his gracious presence, the assistance of his Holy Spirit in the duties of his worship, and his acceptance of us through the merits of our Lord and Saviour Jesus Christ.

II. Then, after singing a psalm, or hymn, it is proper that, before sermon, there should be a full and comprehensive prayer: *First*, Adoring the glory and perfections of God, as they are made known to us in the works of creation, in the conduct of providence, and in the clear and full revelation he hath made of himself in his written Word: *Second*, Giving thanks to him for all his mercies of every kind, general and particular, spiritual and temporal, common and special; above all, for Christ Jesus, his unspeakable gift, and the hope of eternal life through him: *Third*, Making humble confession of sin, both original and actual; acknowledging, and endeavoring to impress the mind of every worshiper, with a deep sense of the evil of all sin, as such; as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness:—as sins against God, our neighbor, and ourselves;

sins in thought, in word, and in deed; sins secret and presumptuous; sins accidental and habitual. Also, the aggravations of sin, arising from knowledge, or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows, etc.: *Fourth*, Making earnest supplication for the pardon of sin, and peace with God, through the blood of the atonement, with all its important and happy fruits; for the Spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies that may be necessary, in our passage through this valley of tears: always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life: *Fifth*, Pleading from every principle warranted in Scripture: from our own necessity; the all-sufficiency of God; the merit and intercession of our Saviour; and the glory of God in the comfort and happiness of his people: *Sixth*, Intercession for others, including the whole world of mankind; the kingdom of Christ, or his Church universal; the church or churches with which we are more particularly connected; the interest of human society in general, and in that community to which we immediately belong; all that are invested with civil authority; the ministers of the everlasting gospel; and the rising generation: with whatever else, more particular, may seem necessary, or suitable, to the interest of that congregation where divine worship is celebrated.

III. Prayer after sermon, ought generally to have a relation to the subject that has been treated of in the discourse; and all other public prayers, to the circumstances that gave occasion for them.

IV. It is easy to perceive, that in all the preceding directions there is a very great compass and variety; and it is committed to the judgment and fidelity of the officiating pastor, to insist chiefly on such parts, or to take in more

or less of the several parts, as he shall be led to by the aspect of Providence; the particular state of the congregation in which he officiates; or the disposition and exercise of his own heart at the time. But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship; yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to endeavor to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions.

CHAPTER VI.

OF THE WORSHIP OF GOD BY OFFERINGS.

I. IN order that every member of the congregation may be trained to give of his substance systematically, and as the Lord has prospered him, to promote the preaching of the Gospel in all the world and to every creature, according to the command of the Lord Jesus Christ, it is proper and very desirable that an opportunity be given for offerings by the congregations in this behalf every Lord's Day, and that, in accordance with the Scriptures, the bringing of such offerings be performed as a solemn act of worship to almighty God.

II. The proper order, both as to the particular service of the day and the place in such service for receiving the offerings, may be left to the discretion of the minister and

session of the church; but that it may be a separate and specific act of worship, the minister should either precede or immediately follow the same with a brief prayer, invoking the blessing of God upon it and devoting the offerings to his service.

III. The offerings received may be apportioned among the Boards of the Church and among other benevolent and Christian objects, under the supervision of the church session, in such proportion and on such general plan as may from time to time be determined; but the specific designation by the giver of any offering to any cause or causes shall always be respected and the will of the donor carefully carried out.

IV. The offerings of the Sabbath-school and of the various societies or agencies of the Church shall be reported regularly to the session of the Church for approval, and no offerings or collections shall be made by them for objects other than those connected with the Presbyterian Church in the U. S. A., without the approval of the session.

V. It is the duty of every minister to cultivate the grace of liberal giving in his congregation, that every member thereof may offer according to his ability, whether it be much or little.

CHAPTER VII.

OF THE PREACHING OF THE WORD.

I. THE preaching of the Word being an institution of God for the salvation of men, great attention should be paid to the manner of performing it. Every minister ought to give diligent application to it; and endeavor to prove himself a workman that needeth not to be ashamed, rightly dividing the word of truth.

II. The subject of a sermon should be some verse or verses of Scripture: and its object, to explain, defend and apply some part of the system of divine truth; or, to

point out the nature, and state the bounds and obligation, of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the Sacred Oracles.

III. The method of preaching requires much study, meditation, and prayer. Ministers ought, in general, to prepare their sermons with care; and not to indulge themselves in loose, extemporary harangues; nor to serve God with that which cost them naught. They ought, however, to keep to the simplicity of the gospel: expressing themselves in language agreeable to Scripture, and level to the understanding of the meanest of their hearers; carefully avoiding ostentation, either of parts or learning. They ought also to adorn, by their lives, the doctrine which they teach; and to be examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

IV. As one primary design of public ordinances is to pay social acts of homage to the most high God, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the more important duties of prayer and praise; but preserve a just proportion between the several parts of public worship.

V. The sermon being ended, the minister is to pray, and return thanks to almighty God: then let a psalm be sung, and the assembly dismissed with the apostolic benediction.

VI. It is expedient that no person be introduced to preach in any of the churches under our care, unless by the consent of the pastor or church session.

CHAPTER VIII.

OF THE ADMINISTRATION OF BAPTISM.

I. BAPTISM is not to be unnecessarily delayed; nor to be administered, in any case, by any private person; but

by a minister of Christ, called to be the steward of the mysteries of God.

It is usually to be administered in the church, in the presence of the congregation ; and it is convenient that it be performed immediately after sermon.

Of the expediency of performing this service in other places than the church, the minister shall be the judge.

II. Of the administration of baptism to infants:

After previous notice is given to the minister, the child to be baptized is to be presented, by one or both the parents, signifying their desire that the child may be baptized.

Before baptism, let the minister use some words of instruction respecting the institution, nature, use, and ends of this ordinance ; showing :

“ That it is instituted by Christ, that it is a seal of the righteousness of faith ; that the seed of the faithful have no less a right to this ordinance, under the Gospel, than the seed of Abraham to circumcision, under the Old Testament ; that Christ commanded all nations to be baptized ; that he blessed little children, declaring that of such is the kingdom of heaven ; that children are federally holy, and therefore ought to be baptized ; that we are by nature sinful, guilty, and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God.”

The minister is also to exhort the parents to the careful performance of their duty, requiring :

“ That they teach the child to read the Word of God, that they instruct him in the principles of our holy religion, as contained in the Scriptures of the Old and New Testament ; an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this Church, for their direction and assistance in the discharge of this important duty ; that they pray with and for the child ; that they set an example of piety and godliness

before him, and endeavor by all the means of God's appointment to bring up their child in the nurture and admonition of the Lord."

Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by name, he shall say :

"I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the head of the child, without adding any other ceremony ; and the whole shall be concluded with prayer.

III. Of the administration of baptism to adults:

When unbaptized persons are to be admitted into the Church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith in the presence of the congregation ; and thereupon be baptized.

Before baptism, let the minister use some words of instruction respecting the institution, nature, use, and ends of this ordinance, showing :

"That it is instituted by Christ ; that our Lord commanded His disciples to baptize believers of every nation ; that it is a sacrament wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engraving into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's ; that it is not to be administered to any that are out of the visible Church till they profess their faith in Christ and obedience to Him ; that it becomes an effectual means of salvation, not from any virtue in it, or in him that doth administer it, but only by the blessing of Christ, and the working of His Spirit in them that by faith receive it."

The minister shall then propose to the person to be baptized the following or similar questions, to wit:

“Do you believe that Jesus Christ is the only begotten Son of God and the only Saviour from sin?”

“Is it your desire to be baptized in this faith?”

Then the minister shall baptize the candidate by pouring or sprinkling water upon his head and using these words :

“I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost.”

The administration of the sacrament shall be concluded with prayer.

CHAPTER IX.

OF THE ADMINISTRATION OF THE LORD'S SUPPER.

I. THE Communion, or Supper of the Lord, is to be celebrated frequently; but how often, may be determined by the minister and eldership of each congregation, as they may judge most for edification.

II. The ignorant and scandalous are not to be admitted to the Lord's Supper.

III. It is proper that public notice should be given to the congregation, at least the Sabbath before the administration of this ordinance, and that, either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast.

IV. When the sermon is ended, the minister shall show,

“That this is an ordinance of Christ; by reading the words of institution, either from one of the evangelists, “or from 1 Cor. xi. chapter; which, as to him may appear “expedient, he may explain and apply; that it is to be “observed in remembrance of Christ, to show forth his

“death till he come; that it is of inestimable benefit
“to strengthen his people against sin; to support them
under troubles; to encourage and quicken them in duty;
“to inspire them with love and zeal; to increase their
“faith, and holy resolution; and to beget peace of con-
“science, and comfortable hopes of eternal life.”

He is to warn the profane, the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the Holy Table. On the other hand he shall invite to this holy table, such as, sensible of their lost and helpless state of sin, depend upon the atonement of Christ for pardon and acceptance with God; such as, being instructed in the gospel doctrine, have a competent knowledge to discern the Lord’s body; and such as desire to renounce their sins, and are determined to lead a holy and godly life.

V. The table, on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, (or in their seats before it,) in the presence of the minister; let him set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister is to take the bread, and break it, in the view of the people, saying, in expressions of this sort:—

“Our Lord Jesus Christ, on the same night in which
“he was betrayed, having taken bread, and blessed and
“broken it, gave it to his disciples; as I, ministering in his
“name, give this bread unto you; saying, [here the bread
“is to be distributed] Take, eat: this is my body, which
“is broken for you: this do in remembrance of me.”

After having given the bread, he shall take the cup, and say—

“After the same manner our Saviour also took the cup;
“and having given thanks, as hath been done in his name,
“he gave it to the disciples; saying, [while the minister is
“repeating these words let him give the cup] This cup is

“the new testament in my blood, which is shed for many
“for the remission of sins: drink ye all of it.”

The minister himself is to communicate, at such time as may appear to him most convenient.

The minister may, in a few words, put the communicants in mind—

“Of the grace of God, in Jesus Christ, held forth in this Sacrament; and of their obligation to be the Lord’s; “and may exhort them to walk worthy of the vocation wherewith they are called; and, as they have professedly “received Christ Jesus the Lord, that they be careful so “to walk in him, and to maintain good works.”

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them—

“Of their duty; stating their sin and danger, by living “in disobedience to Christ, in neglecting this holy ordinance; and calling upon them to be earnest in making “preparation for attending upon it, at the next time of “its celebration.”

Then the minister is to pray and give thanks to God,

“For his rich mercy, and invaluable goodness, vouchsafed to them in that sacred communion; to implore “pardon for the defects of the whole service; and to pray “for the acceptance of their persons and performances; “for the gracious assistance of the Holy Spirit, to enable “them, as they have received Christ Jesus the Lord, so to “walk in him; that they may hold fast that which they “have received, that no man take their crown; that their “conversation may be as becometh the gospel; that they “may bear about with them, continually, the dying of the “Lord Jesus, that the life also of Jesus may be manifested “in their mortal body; that their light may so shine before men, that others, seeing their good works, may glorify “their Father who is in heaven.”

The collection for the poor, and to defray the expense of the elements, may be made after this; or at such other time as may seem meet to the eldership.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following or some other gospel benediction:

“Now the God of peace, that brought again from the “dead our Lord Jesus, that great Shepherd of the sheep, “through the blood of the everlasting covenant, make “you perfect in every good work to do his will, work-“ing in you that which is well-pleasing in his sight, “through Jesus Christ; to whom be glory for ever and “ever. *Amen.*”

VI. As it has been customary, in some parts of our Church, to observe a fast before the Lord's Supper; to have a sermon on Saturday and Monday; and to invite two or three ministers on such occasions; and as these seasons have been blessed to many souls, and may tend to keep up a stricter union of ministers and congregations; we think it not improper that they who choose it may continue in this practice.

CHAPTER X.

OF THE ADMISSION TO FULL COMMUNION OF PERSONS BAPTIZED IN INFANCY.

I. CHILDREN, born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper.

II. The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the session.

III. When persons baptized in infancy are to be admitted to full communion with the Church, they shall be examined as to their knowledge and piety, and shall in ordinary cases, with the approval of the session, make a public profession of their faith, in the presence of the congregation.

CHAPTER XI.

OF THE MODE OF INFILCTING AND REMOVING CENSURES.

I. THE power which Christ has given the rulers of his Church is for edification, and not destruction. When, therefore, a communicant shall have been found guilty of a fault deserving censure, the judicatory shall proceed with all tenderness, and restore the offending brother in the spirit of meekness, its members considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity: that it may be the means of impressing the mind of the delinquent with a proper sense of his sin; and that, with the divine blessing, it may lead him to repentance.

II. When the judicatory has resolved to pass sentence, suspending a communicant from church privileges, the Moderator shall pronounce the sentence in the following form:

“Whereas you have been found guilty [*by your own confession, or by sufficient proof, as the case may be*] of the “sin of [*here mention the particular offence*], we declare “you suspended from the sacrament of the Lord’s Supper, till you give satisfactory evidence of repentance.”

To this shall be added such advice, admonition, or rebuke, as may be judged necessary; and the whole shall be concluded with prayer to Almighty God, that he would follow this act of discipline with his blessing. In general, such censure should be inflicted in the presence of the judicatory only; but, if the judicatory think it expedient

to rebuke the offender publicly, this solemn suspension may be in the presence of the church.

III. After a person has been thus suspended, the minister and elders should frequently converse with him, as well as pray for him in private, that it would please God to give him repentance. And, particularly on days preparatory to the dispensing of the Lord's Supper, the prayer of the church should be offered up for those who have shut themselves out from this holy Communion.

IV. When the judicatory shall be satisfied as to the reality of the repentance of any suspended member, he shall be allowed to profess his repentance, and be restored to fellowship, in the presence of the session, or of the church.

V. When a suspended person has failed to manifest repentance for his offence, and has continued in obstinate impenitence not less than a year, it may become the duty of the judicatory to excommunicate him without further trial. The design of excommunication is to operate upon the offender as a means of reclaiming him, to deliver the Church from the scandal of his offence, and to inspire all with fear by the example of his punishment.

VI. When a judgment of excommunication is to be executed, with or without previous suspension, it is proper that the sentence be publicly pronounced against the offender.

The minister shall, therefore, at a regular meeting of the church, make a brief statement of the several steps which have been taken, with respect to the offender, announcing that it has been found necessary to excommunicate him.

He shall begin by showing (from Matt. xviii. 15, 16, 17, 18; 1 Cor v. 1, 2, 3, 4, 5) the power of the Church to cast out unworthy members, and shall briefly explain the nature, use, and consequences of this censure.

Then he shall pronounce the sentence in the following or like form, viz.:

"Whereas A. B. hath been, by sufficient proof, convicted of [*here insert the sin*], and after much admonition and prayer refuseth to hear the church, and hath manifested no evidence of repentance; therefore, in the name, and by the authority, of the Lord Jesus Christ, I pronounce him to be excluded from the communion of this church."

After which, prayer shall be made for the conviction and reformation of the excommunicated person, and for the establishment of all true believers.

But the judicatory may omit the publication of the excommunication, when it judges that there is sufficient reason for such omission.

VII. When an excommunicated person shall be so affected by his state as to be brought to repentance, and desires to be readmitted to the privileges of the Church, the session of the church which excommunicated him, having obtained, and placed on record, sufficient evidence of his sincere repentance and deep contrition, shall proceed to restore him, recording, in explicit terms, the grounds on which such conclusion has been reached.

The sentence of restoration shall be pronounced by the Minister, at a regular meeting of the church on the Lord's Day, in the following words:

"Whereas A. B. has been excluded from the communion of the Church, but has now given satisfactory evidence of repentance; in the name of the Lord Jesus Christ, and by his authority, I declare him absolved from the sentence of excommunication formerly pronounced against him; and I do restore him to the communion of the Church, that he may be a partaker of all the benefits of the Lord Jesus, to his eternal salvation."

After which, he shall be commended to God in prayer.

VIII. Censures, other than suspension from church privileges, or excommunication, shall be inflicted in such mode as the judicatory may direct.

CHAPTER XII.

OF THE SOLEMNIZATION OF MARRIAGE.

I MARRIAGE is not a Sacrament; nor peculiar to the church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage; which all citizens are bound to obey.

II. Christians ought to marry in the Lord: therefore it is fit that their marriage be solemnized by a lawful minister; that special instruction may be given them, and suitable prayers made, when they enter into this relation.

III. Marriage is to be between one man and one woman only: and they are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

IV. The parties ought to be of such years of discretion as to be capable of making their own choice: and if they be under age, or live with their parents, the consent of the parents or others, under whose care they are, ought to be previously obtained, and well certified to the minister, before he proceeds to solemnize the marriage.

V. Parents ought neither to compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

VI. Marriage is of a public nature. The welfare of civil society, the happiness of families, and the credit of religion, are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time previously to the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they neither transgress the laws of God, nor the laws of the community: and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objections lie against their marriage.

VII. Marriage must always be performed before a competent number of witnesses; and at any time, except on

a day of public humiliation. And we advise that it be not on the Lord's Day. And the minister is to give a certificate of the marriage when required.

VIII. When the parties present themselves for marriage, the minister is to desire, if there is any person present who knows any lawful reason why these persons may not be joined together in the marriage relation, that they will now make it known, or ever after hold their peace.

No objections being made, he is then severally to address himself to the parties to be married, in the following or like words:

“You, the man, declare in the presence of God, that “you do not know any reason, by precontract or other “wise, why you may not lawfully marry this woman.”

Upon his declaring he does not, the minister shall address himself to the bride, in the same or similar terms.

“You, the woman, declare in the presence of God, that “you do not know any reason, by precontract or other “wise why you may not lawfully marry this man.”

Upon her declaring she does not, he is to begin with prayer for the presence and blessing of God.

The minister shall then proceed to give them some instruction from the scriptures, respecting the institution and duties of this state, showing—

“That God hath instituted marriage for the comfort “and happiness of mankind, in declaring a man shall “forsake his father and mother, and cleave unto his wife; “and that marriage is honorable in all; that he hath ap-“pointed various duties, which are incumbent upon those “who enter into this relation; such as, a high esteem and “mutual love for one another; bearing with each other's “infirmities and weaknesses, to which human nature is “subject in its present lapsed state; to encourage each “other under the various ills of life; to comfort one an-“other in sickness; in honesty and industry to provide for “each other's temporal support; to pray for and encour-“age one another in the things which pertain to God, and

"to their immortal souls; and to live together as the heirs of the grace of life."

Then the minister shall cause the bridegroom and bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these words:

"You take this woman, whom you hold by the hand, to be your lawful and married wife; and you promise, and covenant, in the presence of God and these witnesses, that you will be unto her a loving and faithful husband, until you shall be separated by death."

The bridegroom shall express his consent, by saying, "Yes, I do."

Then the minister shall address himself to the woman, in these words:

"You take this man, whom you hold by the hand, to be your lawful and married husband; and you promise, and covenant in the presence of God and these witnesses, that you will be unto him a loving, faithful, and obedient wife, until you shall be separated by death."

The bride shall express her consent, by saying, "Yes, I do."

Then the minister is to say,

"I pronounce you husband and wife, according to the ordinance of God; whom therefore God hath joined together let no man put asunder."

After this the minister may exhort them in a few words, to the mutual discharge of their duty.

Then let him conclude with prayer suitable to the occasion.

Let the minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

CHAPTER XIII.

OF THE VISITATION OF THE SICK.

I. WHEN persons are sick, it is their duty, before their strength and understanding fail them, to send for their minister, and to make known to him, with prudence, their spiritual state; or to consult him on the concerns of their precious souls. And it is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their immortal souls.

II. He shall instruct the sick out of the Scriptures, that diseases arise not out of the ground, nor do they come by chance; but that they are directed and sent by a wise and holy God, either for correction of sin, for the trial of grace, for improvement in religion, or for other important ends: and that they shall work together for good to all those who make a wise improvement of God's visitation, neither despising his chastening hand, nor fainting under his rebukes.

III. If the minister finds the sick person to be grossly ignorant, he shall instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

IV. He shall exhort the sick to examine himself; to search his heart, and try his former ways, by the word of God; and shall assist him, by mentioning some of the obvious marks and evidences of sincere piety.

V. If the sick shall signify any scruple, doubt, or temptation, under which he labors, the minister must endeavor to resolve his doubts, and administer instruction and direction, as the case may seem to require.

VI. If the sick appear to be a stupid, thoughtless and hardened sinner, he shall endeavor to awaken his mind; to arouse his conscience; to convince him of the evil and danger of sin; of the curse of the law, and the wrath of God due to sinners; to bring him to an humble and penitential sense of his iniquities; and to state before him the fullness of the grace and mercy of God, in and through the

glorious Redeemer; the absolute necessity of faith and repentance, in order to his being interested in the favor of God, or his obtaining everlasting happiness.

VII. If the sick person shall appear to have knowledge, to be of a tender conscience, and to have been endeavoring to serve God in uprightness, though not without many failings and sinful infirmities; or if his spirit be broken with a sense of sin, or through apprehensions of the want of the divine favor; then it will be proper to administer consolation and encouragement to him, by setting before him the freeness and riches of the grace of God, the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

VIII. The minister must endeavor to guard the sick person against ill-grounded persuasions of the mercy of God, without a vital union to Christ; and against unreasonable fears of death, and desponding discouragements; against presumption upon his own goodness and merit, upon the one hand, and against despair of the mercy and grace of God in Jesus Christ, on the other.

IX. In one word, it is the minister's duty to administer to the sick person instruction, conviction, support, consolation, or encouragement, as his case may seem to require.

At a proper time, when he is most composed, the minister shall pray with and for him.

X. Lastly, the minister may improve the present occasion to exhort those about the sick, to consider their mortality; to turn to the Lord and make their peace with him: in health to prepare for sickness, death, and judgment.

CHAPTER XIV.

OF THE BURIAL OF THE DEAD.

I. WHEN any person departs this life, let the corpse be taken care of in a decent manner; and be kept a proper and sufficient time before interment.

II. When the season for the funeral comes, let the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse: and the minister, if present, may exhort them to consider the frailty of life, and the importance of being prepared for death and eternity.

CHAPTER XV.

OF FASTING, AND OF THE OBSERVATION OF THE DAYS OF THANKSGIVING.

I. THERE is no day under the gospel commanded to be kept holy, except the Lord's Day, which is the Christian Sabbath.

II. Nevertheless, to observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both scriptural and rational.

III. Fasts and thanksgivings may be observed by individual Christians; or families, in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a presbytery, or of a synod; or by all the congregations of our Church.

IV. It must be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private fast or thanksgiving; and to the church-sessions to determine for particular congregations; and to the presbyteries or synods to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the synod or General Assembly. And if at any time the civil power should think it proper to appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion, as we live under a Christian government, to pay all due respect to the same.

V. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs that they may properly attend to the duties thereof.

VI. There shall be public worship upon all such days; and let the prayers, psalms, portions of Scripture to be read, and sermons, be all in a special manner adapted to the occasion.

VII. On fast days, let the minister point out the authority and providences calling to the observation thereof; and let him spend a more than usual portion of time in solemn prayer, particular confession of sin, especially of the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.

VIII. On days of thanksgiving, he is to give the like information respecting the authority and providences which call to the observance of them; and to spend a more than usual part of the time in the giving of thanks, agreeably to the occasion, and in singing psalms or hymns of praise.

It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth, that no excess or unbecoming levity be indulged.

CHAPTER XVI.

THE DIRECTORY FOR SECRET AND FAMILY WORSHIP.

I. BESIDES the public worship in congregations, it is the indispensable duty of each person, alone, in secret; and of every family, by itself, in private, to pray to, and worship God.

II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some

time in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious discharge of these duties, are best known to those who are found in the faithful discharge of them.

III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.

IV. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend; and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business while the Scriptures are read, and gravely attend to the same, no less than when prayer or praise is offered up.

V. Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. But we are of opinion, that the Sabbath evenings, after public worship, should be sacredly preserved for this purpose. Therefore we highly disapprove of paying unnecessary private visits on the Lord's Day; admitting strangers into the families, except when necessity or charity requires it; or any other practices, whatever plausible pretences may be offered in their favor, if they interfere with the above important and necessary duty.

CONSTITUTIONAL RULES.

[Adopted under the provisions of the Form of Government,
Chapter xii., Sect. vi.]

No. 1.

(Adopted, 1893.)

LOCAL EVANGELISTS.

It shall be lawful for presbytery, after proper examination as to his piety, knowledge of the Scriptures, and ability to teach, to license, as a local evangelist, any male member of the Church, who, in the judgment of presbytery, is qualified to teach the gospel publicly, and who is willing to engage in such service under the direction of presbytery. Such license shall be valid for but one year unless renewed, and such licensed local evangelist shall report to the presbytery at least once each year, and his license may be withdrawn at any time at the pleasure of presbytery. The person securing such license shall not be ordained to the gospel ministry, should he desire to enter it, until he shall have served at least four years as a local evangelist, and shall have pursued and been examined upon what would be equivalent to a three years' course of study in theology, homiletics, Church history, Church polity, and the English Bible, under the direction of presbytery.

No. 2.

(Adopted, 1897.)

TRIALS FOR LICENSURE.

Candidates for licensure, in addition to the examination required by chap. xiv., sec. 4, of the Form of Government, shall be diligently examined in the English Bible; and shall be required to exhibit a good knowledge of its contents, and of the relation of its separate parts and portions to each other.

No. 3.

(Adopted, 1901.)

CANDIDATES FOR THE MINISTRY.

I. Every applicant seeking to be taken under the care of presbytery as a candidate for the ministry shall file his application at least three months before the meeting of presbytery, addressing the same to the chairman of the education committee of the presbytery, in the care of the Stated Clerk, in order that the committee may have ample time to make a careful investigation of his Christian character, physical and mental qualifications, and his previous education; and no person shall be received by presbytery as a candidate for the ministry who has not been recommended by the session of the church of which he is a member, under whose care he shall have been for a period of at least six months. And no exception shall be made to this rule without a unanimous vote of presbytery.

II. Presbytery shall examine annually, in person or by letter, all candidates under its care, concerning their Christian experience, their progress in study, and their fidelity to the doctrines of the Church. It shall also advise with them concerning their course of study, and the institutions in which they are to pursue their studies.

No. 4.

(Adopted, 1912.)

PERMANENT COMMITTEE ON VACANCY AND SUPPLY.

The General Assembly shall have power to appoint a Permanent Committee or other agency to supervise the supply of vacant pulpits, and the service of unemployed ministers. The number of members, the officers, and their duties, shall be determined by the Assembly. The powers of the agency shall be as follows: to conduct correspondence with Synods and Presbyteries and their Committees, concerning unemployed ministers and vacant congregations; to seek to adjust in coöperation with Synodical and Presbyterial Committees the requirements of vacancy and supply, by methods adequate to the given conditions in any Synod or Presbytery; to furnish information to church sessions and ministers; to suggest to the General Assembly plans for administration, and to make an annual report to the Assembly.

No. 2.

(Adopted, 1897.)

TRIALS FOR LICENSURE.

Candidates for licensure, in addition to the examination required by chap. xiv., sec. 4, of the Form of Gov-

APPENDIX.

APPENDIX A.

ACTS OF THE GENERAL ASSEMBLY.

[Administrative acts of a general nature, inserted by the authority of the General Assembly of 1894, Mins. p. 169.]

I hereby attest that the copies of the Acts of Assembly hereinafter printed are true copies.

Wm. HENRY ROBERTS, *Stated Clerk.*

I.

ADJUSTMENTS CONNECTED WITH REUNION.

CONCURRENT DECLARATIONS OF THE GENERAL ASSEMBLIES OF 1869.

As there are matters pertaining to the interests of the Church when it shall have become reunited, which will manifestly require adjustment on the coming together of two bodies which have so long acted separately, and concerning some of which matters it is highly desirable that there should be a previous good understanding, the two Assemblies agree to adopt the following declarations, not as articles of compact or covenant, but as in their judgment proper and equitable arrangements, to wit:

(1) All the ministers and churches embraced in the two bodies should be admitted to the same standing in the united body, which they may have held in their respective connections, up to the consummation of the union.

(2) Imperfectly organized churches are counseled and expected to become thoroughly Presbyterian, as early within the period of five years as may be permitted by the highest

interests to be consulted ; and no other such churches shall be hereafter received.

(3) The boundaries of the several Presbyteries and Synods should be adjusted by the General Assembly of the united Church.

(4) The official records of the two Branches of the Church, for the period of separation, should be preserved and held as making up the one history of the Church ; and no rule or precedent, which does not stand approved by both the bodies, should be of any authority, until re-established in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon.

(5) The corporate rights, now held by the two General Assemblies, and by their Boards and Committees, should, as far as practicable, be consolidated, and applied for their several objects, as defined by law.

(6) There should be one set of Committees or Boards for Home and Foreign Missions, and the other religious enterprises of the Church, which the churches should be encouraged to sustain, though free to cast their contributions into other channels, if they desire to do so.

(7) As soon as practicable after the union shall have been effected, the General Assembly should reconstruct and consolidate the several permanent Committees and Boards, which now belong to the two Assemblies, so as to represent, as far as possible, with impartiality, the views and wishes of the two bodies constituting the united Church.

(8) The publications of the Boards of Publication and of the Publication Committee should continue to be issued as at present, leaving it to the Board of Publication of the United Church to revise these issues, and perfect a catalogue for the united Church so as to exclude invidious references to past controversies.

(9) In order to a uniform system of ecclesiastical supervision, those Theological Seminaries that are now under Assembly control may, if their Boards of Direction so

elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other Seminaries are advised to introduce, as far as may be, into their constitutions, the principle of Synodical or Assembly supervision, in which case, they shall be entitled to an official recognition and approbation on the part of the General Assembly.

(10) It should be regarded as the duty of all our judicatories, ministers and people of the United Church, to study the things which make for peace, and to guard against all needless and offensive references to the causes that have divided us, in order to avoid the revival of past issues, by the continuance of any usage in either branch of the Church that has grown out of former conflicts, it is earnestly recommended to the lower judicatories of the Church that they conform their practice in relation to all such usages, as far as is consistent with their convictions of duty, to the general custom of the Church prior to the controversies that resulted in the separation. [1869, O. S. p. 915, N. S. p. 278.]

II.

AMENDMENTS TO THE CONSTITUTION.

ACT REGULATING THE METHOD OF DECLARING AND ENACTING THE AMENDMENTS TO THE CONSTITUTION.

Resolved, That it shall be the duty of the Stated Clerk to present to the General Assembly next ensuing any Assembly which has sent down an Overture, the written answers to said Overture which may have been received by him from the Presbyteries. And thereupon, such statement from the Clerk, together with the written answers to said Overture, shall be referred by the Assembly to a Committee of Canvass, to be composed of three ministers and two elders, Commissioners to said Assembly.

And, upon the report of such Committee, that after canvassing the written answers of the Presbyteries to any Overture or Overtures, amending or altering the Form of

Government, the Book of Discipline, or the Directory for Worship, it appears that it has been approved in writing by a majority of the Presbyteries, then General Assembly shall by resolution declare such amendment or alteration to have been adopted, as a part of the Form of Government, Book of Discipline, or Directory for Worship, (as the case may be), of the Presbyterian Church in the United States of America.

And further upon the report of such Committee, that after canvassing the written answers of the Presbyteries to any Overture proposing to amend or alter the Confession of Faith or the Larger or Shorter Catechism, it appears that it has been approved in writing by two-thirds of the Presbyteries, the General Assembly shall proceed to take such action concerning said proposed amendment or alteration as may seem expedient—under Sec. 4 of said Chap. xxiii. of the Form of Government, concerning Amendments—which requires said amendment or alteration to be agreed to and enacted by the General Assembly, before it becomes a part of the Confession of Faith, or the Larger or Shorter Catechism of the Presbyterian Church in the United States of America. [1891, p. 442.]

III.

ASSEMBLY FUNDS.

1. ACT REGULATING THE MILEAGE SYSTEM.

It is affirmed, *Form of Government*, Chap. xxii. Sec. 3, that, “in order, as far as possible, to procure a respectable and full delegation to all our judicatories, it is proper that the expenses of ministers and elders in their attendance on these judicatories, be defrayed by the bodies which they respectively represent.”

The principle is thus established, that provision should be made for the payment of the traveling expenses of Commissioners to the General Assembly. This provision should be made by the Presbyteries.

As far as possible, the feeble Presbyteries should be

aided in this matter by the stronger. It appears just and reasonable, and so has been found by experience, that the estimated contingent expenses of each Assembly, and the traveling expenses of the Commissioners in coming to and returning from the Assembly should be fully met by the apportionment of the whole amount among the several Presbyteries, according to the number of their communicants respectively. Therefore, *Resolved*,

(1) That the Standing Committee on Mileage, annually appointed, be instructed to present an estimate of the probable amount that will be needed by the next General Assembly, in order to meet their contingent expenses and the traveling expenses of their Commissioners, with a statement of the *per capita* rate, based on the number of communicants, that will be needed to secure the amount.

(2) That the Presbyteries, at their Stated Meeting next following the adjournment of the General Assembly, apportion the amount required of their Churches as they deem best.

(3) That the Churches be instructed to pay over their respective apportionments, at the Stated Meeting of their Presbyteries next preceding the meeting of the General Assembly—the whole amount due from the Presbytery to be forwarded to the Assembly.*

(4) That, as early as the fourth day of the sessions of the Assembly, the apportionment of each Presbytery be paid in full, and a bill of the necessary traveling expenses of its Commissioners be presented to the Standing Committee on Mileage. N. B.—It is understood that Commissioners, both in coming to and returning from the Assembly, will avail themselves of any commutation of fares that may be offered in season; and that in other cases they are to take, when practicable, the most economical route; no allowance to be made for extra accommodation along the way. Also, that no one will charge for return expenses unless he intends to go back to his field of labor; and that no one

* The Assembly has recommended that the amount due be sent to its Stated Clerk prior to the meeting.

on a business tour, or excursion of pleasure, will make a convenience of the meeting of the Assembly, and expect payment of his traveling expenses from the Mileage Fund. Also, that Commissioners, as soon after their arrival as practicable, are to report themselves to the Committee of Arrangements, and have their respective places of abode assigned them.

(5) That the Mileage Committee, after appropriating from the whole sum an amount sufficient to meet the estimated contingent expenses of the Assembly, be instructed to audit these bills and pay them *pro rata* (if found in accordance with the preceding regulations), as far as the funds will permit.

(6) That, in order to avail themselves of the proceeds of this fund, the Presbyteries must contribute their full proportion to it according to the *per capita* rate.

(7) That every minister, and every vacant Church contributing to this fund, connected with the Presbyteries thus complying with the provisions of this plan, be entitled to a copy of the *Annual Minutes* of the General Assembly.

(8) That the Commissioners from Presbyteries in foreign lands receive their necessary traveling expenses, *pro rata*, from their place of residence in this country. [1870, as amended, 1875, 1877, 1884.]

2. ACT RELATING TO THE USE OF THE FUNDS.

The Assembly has no power to devote the funds collected for the expenses of the Assembly to other purposes. [1891, p. 107.]

3. ACT RELATING TO RECOMMENDATION OF CHURCHES, ETC., FOR CONTRIBUTIONS.

The recommendation of any particular congregation to the benevolence of the denomination, by the General Assembly, is not to be understood as creating either a legal or a moral obligation upon the Assembly, for the payment of the amount recommended to be contributed by the churches. [1892, p. 36; 1893, p. 41.]

IV.

THEOLOGICAL SEMINARIES.

1. ACT RELATING TO THE APPOINTMENT OF PROFESSORS IN ALL THEOLOGICAL SEMINARIES.

[The Assembly of 1870 passed the following act, the second section of which deals with the Seminaries established by the Assembly.]

(1) Accepting the offer so generously made by the Directors of the Union Theological Seminary, in New York—a Seminary independent hitherto of all direct ecclesiastical control—to invest the General Assembly with the right of a veto in the election of Professors in that institution, this Assembly would invite all those theological Seminaries not now under the control of the General Assembly to adopt at their earliest convenience the same rule and method, to the end that, throughout the whole Presbyterian Church, there may be uniform and complete confidence in those entrusted with the training of our candidates for the ministry.

(2) That the several Boards of Directors of those Seminaries which are now under the control of the General Assembly shall be authorized to elect, suspend and displace the Professors of the Seminaries under their care, subject in all cases to the veto of the General Assembly, to whom they shall annually make a full report of their proceedings, and to whom their minutes shall be submitted whenever the Assembly shall require them to be produced. These boards shall further be authorized to fix the salaries of the Professors, and to fill their own vacancies, subject in all cases to the veto of the General Assembly. [1870, p. 63.]

2. ACT RELATING TO THE TIME-LIMIT OF VETO.

That the Assembly declare that the true meaning of the act subjecting the election of a Professor to the veto of the Assembly is that such election be reported to the

next General Assembly thereafter; and if not vetoed by that Assembly, the election shall be regarded as complete, according to the plan ratified by the Assembly of 1870. [1871, p. 58.]

3. ACT SPECIFYING CONDITIONS UPON WHICH NEW THEOLOGICAL SEMINARIES WILL BE RECOGNIZED.

(1) That each and all of the Seminaries of the Church be requested to secure, at the earliest moment practicable, such changes in their charters, or amendments thereto, as will provide—

(a) That all of their funds and property, subject to the terms and conditions of existing or specific trusts, shall be declared to be held by them in trust for the Presbyterian Church in the United States of America, for the purposes of theological education according to the Standards of said Church, and that no part of the funds and property so held in trust shall be used for any other purpose than for theological education in the doctrines set forth in the Standards of the Presbyterian Church in the United States of America.

(b) That the election of the Trustees, Directors or Commissioners, or whatever the bodies governing the teaching or property shall be named, shall be subject to the approval of the next succeeding General Assembly, and that no election shall take effect until approved by the General Assembly; failure of the General Assembly to which said elections are reported for approval to act thereon shall be regarded as approval of said elections.

(c) That the election, appointment, or transfer of all professors and teachers in all Seminaries shall be submitted to the next succeeding General Assembly for its approval, and that no such election, appointment or transfer shall take effect, nor shall any professor or teacher be inducted into office until his election, appointment or transfer shall have been approved by the said General Assembly; failure of the General Assembly to which the said elections, appointments or transfers are reported for

approval to act thereon shall be regarded as approval thereof, and that all of said professors and teachers shall be either ministers or members in good standing of the Presbyterian Church in the United States of America.

(d) That in the event of the violation of any of the terms of said amendments, or the misuse or the diversion of the funds or property held by them, then the General Assembly shall be empowered to provide against such violation of the provisions of said charters, and for the enforcement of the same, and for the protection of the trusts on which said property and funds are held, in such manner, and in the name of such person or corporation, as it may direct by resolution certified by its Clerk, in any civil court having jurisdiction over the corporations whose charters are so amended.

(2) That all Seminaries hereafter established or organized shall contain in their charters the foregoing provisions as an essential part thereof, before they shall be recognized as in connection with the Presbyterian Church in the United States of America. [1894, p. 65.]

V.

FOREIGN MINISTERS.

1. ACT REGULATING THE RECEPTION OF MINISTERS FROM FOREIGN COUNTRIES.

(1) When any minister or licentiate from Europe shall come into this country, and desire to become connected with the Presbyterian Church in the United States, he may apply to any committee appointed to direct the services of traveling ministers and candidates, which committee shall inspect his credentials, and, by examination or otherwise, endeavor to ascertain his soundness in the faith and experimental acquaintance with religion, his attainments in divinity and literature, his moral and religious character, and approbation of our public standards of doctrine and discipline. If the result be such as to encourage further trial, said committee may give him ap-

pointments to supply and recommend him to the churches till the next meeting of the Presbytery to which such committee belongs. It shall then become the duty of such minister or licentiate to apply to that Presbytery, or to any other in whose bounds he may incline to labor, provided that he always make his application to the Presbytery at their first meeting after his coming within their bounds; and also, that immediately on coming within the bounds of any Presbytery, he apply to their committee to judge of his certificate of approbation, and, if they think it expedient, to make him appointments; or, if it shall be more convenient, application may be made to the Presbytery in the first instance; but it shall be deemed irregular for any foreign minister or licentiate to preach in any vacant church till he have obtained the approbation of some Presbytery or committee of Presbytery, in manner aforesaid.

(2) The Presbytery to which such minister or licentiate may apply, shall carefully examine his credentials, and not sustain a mere certificate of good standing, unless corroborated by such private letters or other collateral testimony, as shall fully satisfy them as to the authenticity and sufficiency of his testimonials. After inspecting any references of his literary acquirements which may be laid before them, the Presbytery shall enter into a free conversation with him, in order to discover his soundness in the faith and experimental acquaintance with religion. If they shall obtain satisfaction on these several articles, they shall proceed to examine him on the learned languages, the arts, sciences, theology, church history and government, nor shall they receive him unless he shall appear to have made such attainments in these several branches as are required of those who receive their education or pass their trials among ourselves. But if, upon the whole, he appears to be a person worthy of encouragement, and who promises usefulness in the Church, they shall receive him as a minister or candidate on approbation, he first adopting our standards of doctrine and dis-

cipline, and promising subjection to the Presbytery in the Lord. During this state of probation he may preach the gospel where regularly called, either as a stated or occasional supply; and, if an ordained minister, perform every part of the ministerial functions, except that he may not vote in any judicatory, or accept a call for settlement.

(3) If the foreigner who shall apply to any Presbytery or committee, as aforesaid, be an ordained minister, such committee and Presbytery may, at their discretion, dispense with the special examination on literature in this case prescribed, provided he shall exhibit satisfactory evidence that he has received such education, and made such progress in languages, arts, and sciences as are required by the constitution of our Church as qualifications for the gospel ministry. But in all other respects, the examination shall be the same as in the case of a licentiate.

(4) If from the prospects of settlement, or greater usefulness, a minister or licentiate under probation in any Presbytery shall wish to move into the bounds of another, he shall receive a dismission, containing a certificate of his standing and character, from the Presbytery under whose care he shall have been, which certificate shall entitle him to the same standing in the Presbytery into whose bounds he shall come, except that from the time of his coming under the care of this latter Presbytery, a whole year shall elapse before they come to a final judgment respecting his reception.

(5) When any foreign minister or licentiate, received on certificate, or pursuant to trials in any Presbytery, shall have resided generally and preached within their bounds and under their direction for at least one year, they shall cause him to preach before them (if they judge it expedient), and, taking into consideration as well the evidence derived from their former trials as that which may arise from his acceptance in the churches, his prudence, gravity, and godly conversation, and from the combined evidence of the whole, determine either to receive him, to reject him, or to hold him under further probation. In

case of receiving him at that, or any subsequent period, the Presbytery shall report the same to their Synod at its next meeting, together with all the certificates and other testimony on which they received them; or if it shall be more convenient, this report may be made to the General Assembly. The said Assembly or Synod, as the case may be, shall then inquire into the proceedings of the Presbytery in the affair, and if they find them to have been irregular or deficient, they shall recommit them to the Presbytery, in order to a more regular and perfect process. But if the proceedings had in the Presbytery appear to have been conformable to this regulation, they shall carefully examine all the papers laid before them by the Presbytery, or which shall be exhibited by the party concerned, and considering their credibility and sufficiency come to a final judgment, either to receive him into the Presbyterian body, agreeably to his standing, or to reject him.

(6) In order, however, to facilitate the settlement of foreign ministers as soon as may consist with the purity and order of the Church, it is further ordained, that if the proper Synod or General Assembly are not to meet within three months after that meeting of a Presbytery at which a foreign minister on probation is expected to be received, the Presbytery may, if they see cause, lay his testimonials before the meeting of the Assembly or Synod which shall be held next before said meeting of the Presbytery. If this Assembly or Synod shall approve the testimonials, they shall give the Presbytery such information and direction as the case may require, and remit the same to them for final issue. In all other cases, it shall be deemed irregular for any Synod or General Assembly to receive a foreign minister or licentiate, until he shall have passed his period of probation, and been received and reported by some Presbytery, in manner aforesaid.

(7) No minister or licentiate, after being rejected by one Presbytery, shall be received by another, or, if re-

ceived through mistake or otherwise, he shall be no longer countenanced or employed, after the imposition is discovered. If, however, any minister or licentiate shall think himself aggrieved by the sentence of any Presbytery, he shall have a right to carry the matter by complaint to the proper Synod or to the next General Assembly, giving notice thereof to the Presbytery, during the meeting at which the sentence was pronounced, or at the meeting next following.

(8) These regulations and provisions relative to the reception of foreign ministers and licentiates, are to be considered as coming in place of all that have heretofore been established on this subject, and all judicatories and individuals under the care of the Assembly are to regard them accordingly. [1800, reprint, p. 200.]

2. REPEAL AS TO MINISTERS FROM GREAT BRITAIN.

Inasmuch as intercourse between the Presbyterian churches of Great Britain and our General Assembly is now much more frequent and intimate than in former years, affording the opportunity for mutual acquaintance and knowledge of the character and standing of the ministers in the different churches of both countries; therefore,

Resolved, That the regulation requiring the ministers coming among us from the Presbyterian churches of Great Britain, to submit to a year's probation before maintaining ministerial standing, is no longer necessary, and is hereby repealed. [1872, p. 70.]

3. REPEAL AS TO MINISTERS FROM CANADA.

Inasmuch as the rule requiring such probation has been repealed as to ministers from the Presbyterian Churches of Great Britain, that said rule be repealed so far as it relates to ministers coming from the Presbyterian Churches of Canada. [1883, p. 625.]

VI.

MINISTERS OF OTHER DENOMINATIONS IN THE
U. S. A.1. ACT RECOGNIZING THE ORDINATION OF MINISTERS
OF OTHER CHURCHES AND REGULATING THEIR
ADMISSION BY THE PRESBYTERIES.

It is not among the principles or usages of the Presbyterian Church to consider the ordination of ministers by other Protestant Churches as invalid; on the contrary, the Presbyterian Church has always considered the ordinations of most other Protestant Churches as valid in themselves, and not to be repeated when those who have received them become members of the Presbyterian Church. Nor is it perceived that there is any sufficient reason why the ordinations in the Baptist Church should not be considered as valid, and be sustained as such.

But while the Presbyterian Church can act as has now been stated in regard to ordinations, it is among those principles and usages which she regards as most sacred and important, to secure for her Churches both a pious and a learned ministry, and she cannot admit of any usage or exercise any apparent liberality inconsistent with security in this essential particular. Therefore,

Resolved, That when applications are made by ministers of the Baptist or any other Protestant denomination to be connected with the Presbyterian Church, the Presbytery to which the applications are made shall require all the qualifications both in regard to piety and learning which are required of candidates for licensure or ordination, of those who have originally belonged to the Presbyterian Church, and shall require the applicants from other denominations to continue their study and preparation until they are found on trial and examination to be qualified in learning and ability to teach in the manner required by our standards: but that when found to be thus qualified, it shall not be necessary to re-ordain the said applicants,

but only to install them when they are called to settle in Presbyterian congregations. [1821, p. 23.]

2. ACT RELATING TO THE RECEPTION OF LICENTIATES AND MINISTERS FROM OTHER DENOMINATIONS.

That in their judgment every licentiate coming by certificate to any Presbytery in connection with the General Assembly from any portion of a corresponding ecclesiastical body, should be required to answer in the affirmative the constitutional questions directed by chap. xiv. of our Form of Government to be put to our own candidates before they are licensed; and that in like manner every ordained minister of the gospel, coming from any Church in correspondence with the General Assembly by certificate of dismission and recommendation, should be required to answer affirmatively the first seven questions directed by chap. xv. of our Form of Government to be put to one of our own licentiates when about to be ordained to the sacred office. [1886, p. 152.]

3. ACT RELATING TO THE RECEPTION AND PROBATION OF MINISTERS FROM OTHER CHURCHES.

When application is made by a minister of another Church for admission to Presbytery, Presbytery shall inquire concerning his character, his educational and professional training, the fact of his ordination, his ministerial standing in the body to which he belongs, and the motives which lead him to apply for admission to Presbytery. If this inquiry shall prove satisfactory, Presbytery may place his name on its roll. All applicants from other bodies shall be required, previous to their enrollment, to give their assent, in a public session of Presbytery, to the first seven questions prescribed in the Form of Government for ordination; but should the applicant not possess the same educational qualifications for ordination as those prescribed in our Standards, he shall not be enrolled as a member of Presbytery until at least six months after his application

shall have been presented to Presbytery. He may be permitted to labor, in the interval, within the bounds of Presbytery. [1891, p. 177.]

VII.

PRESBYTERIES AND SYNODS.

1. ACT AUTHORIZING MINUTES OF SYNODS IN PRINTED FORM.

Any Synod, which shall so elect, is authorized to keep its minutes in printed form, and to dispense with written records, provided—

(1) That such printed minutes be complete and accurate in all details.

(2) That they be uniform as to size of page with the Minutes of the Assembly.

(3) That the copy submitted by each Synod to the Assembly for review, be attested by the certificate of the Stated Clerk of the Synod in writing; and that blank pages be left at the end for recording any exceptions that may be taken.

(4) That at least two additional copies of each and every issue be transmitted to the Stated Clerk of the Assembly, and two deposited in the Library of the Presbyterian Historical Society. [1884, p. 75.]

2. ACT AUTHORIZING PRINTED MINUTES FOR ALL CHURCH COURTS.

Any church court is hereby authorized to keep its minutes in printed form, provided—

(1) That the minutes be fully and accurately kept and recorded.

(2) That they be preserved in volumes, and not left to separate pamphlets, and be carefully paged.

(3) That they have blanks left for corrections and approval.

(4) That the minutes of every meeting be duly authenticated by the written name of the Stated Clerk, or some officer appointed to authenticate them. [1889, p. 101.]

3. ACT PROVIDING FOR METHOD OF CHANGE OF PLACE OF MEETING OF PRESBYTERY.

Whenever from any cause it shall be necessary to change the place of the regularly appointed meeting of a Presbytery, its Stated Clerk shall, at the request of at least three-fourths of the Clerks of its Church Sessions, be authorized to secure another place of meeting, and to issue his official call for the meeting of the Presbytery accordingly. [1890, p. 45.]

4. ACT PROVIDING FOR METHOD OF CHANGE OF PLACE OF MEETING OF SYNOD.

Whenever from any cause it shall be necessary to change the place of the regularly appointed meeting of a Synod, its Stated Clerk shall, at the request of the stated Clerks of at least three-fourths of its Presbyteries, be authorized to secure another place of meeting, and to issue his official call for the meeting of the Synod accordingly. [1884, p. 15.]

5. ACT RELATING TO THE PASTORATE OF CHURCHES LOCATED IN TWO DIFFERENT PRESBYTERIES.

(1) When two churches in different Presbyteries, or Synods, are so situated as to make it apparent to the Presbyteries to which they belong that they should be united in one pastoral charge, the pastoral relation may be constituted; and both churches shall for the time being be under the care of that Presbytery of which the pastor is a member, and this Presbyterial relation shall continue only so long as they retain the same pastor. [1874, p. 82.]

(2) The Presbytery of which the minister is a member, and to the care of which, for the time being, one of the churches is to be transferred, shall constitute, with the consent and concurrence of the other Presbytery, the pastoral relation over both churches. But the Presbytery from which the church is temporarily to be removed, should first authorize the transfer of said church, and

direct its Stated Clerk to give notice of the same both to the church and to the other Presbytery. [1890, p. 47.]

6. ACT REGULATING THE TIME-LIMIT OF LICENSES.

(1) Every license to preach the gospel shall expire at the end of the period of four years, unless the candidate holding the same shall, before the expiration of that time, be called to permanent labor in the work of the Church. But the Presbytery under whose care such licentiate may be, may, in its discretion, extend his license for the period of one year.

(2) The Presbyteries are enjoined to take the oversight of their licentiates and their vacant churches, bringing in the one for the supply of the other, and, through the Home Missionary Committees of the Synods to which the Presbyteries belong, to seek to introduce their candidates to the widest fields of labor, and to furnish them full opportunity of practically showing their fitness for the Christian ministry. [1872, p. 87.]

VIII.

SESSIONS AND CHURCHES.

1. ACT RELATING TO THE POWER OF SESSION OVER WORSHIP.

The General Assembly takes notice that the exclusive authority of the Session over the worship of the Church, including not only the times and places of preaching the Word, but also the music and the use of the church buildings, is not sufficiently appreciated by the Church at large, and that there are frequent complaints that Trustees of congregations assume powers and authority, especially over music and the use of church buildings, which are not warranted by, but in conflict with, the Constitution of the Church.

The Assembly enjoins upon the churches loyal adherence to our Form of Government, providing that the authority of the Session over all matters of worship is

paramount, and at the same time recommends that all such questions be treated by the Session with Christian tact and courtesy, in the spirit of love and forbearance. [1893, p. 90.]

2. ACT RELATING TO THE RECORDS OF CONGREGATIONAL MEETINGS AND BOARDS OF TRUSTEES.

(1) That the rule is not discretionary, but mandatory, that Church Sessions shall order the incorporation of proceedings of congregational meetings with their own records.

(2) That it is in the power of Church Sessions to direct that the proceedings of such meetings, or of the church (whether said proceedings are reported to the Session in the form of minutes of meetings, or as Reports of Boards or Committees) shall be incorporated in the Sessional records in such a manner, and to such an extent only, as will faithfully exhibit the action taken.

This construction of the rule in question is to be understood to apply to the proceedings of Trustees in all cases in which, under the laws of the places where they exercise their functions, their action is subject to review by the Session. [1887, pp. 117, 118.]

3. ACT RELATING TO THE ORGANIZATION OF A PARTICULAR CHURCH.

That a particular Presbyterian church, so far as adults are concerned, is constituted and organized as such, by a number of individuals, professing to walk together as the disciples of Jesus Christ, on the principles of the Confession of Faith and Form of Government of the Presbyterian Church, and the election and ordination of one or more ruling elders, who, by the ordination service, become the spiritual rulers of the persons voluntarily submitting themselves to their authority in the Lord.

(1) This organization ought always to be made by application to the Presbytery, within the bounds of which the

church to be organized is found, unless this be exceedingly inconvenient, in which case it may be done by a duly authorized missionary or a neighboring minister of the gospel.

(2) At the time appointed for the purpose, after prayer for divine direction and blessing, the presiding minister, or committee appointed by the Presbytery, should first receive from those persons to be organized into the new church, if they have been communicants in other churches, letters of dismission and recommendation; and in the next place, examine and admit to a profession of faith, such persons as may offer themselves, and may be judged suitable to be received on examination. If any of these persons admitted to a profession on examination, have not been baptized, they should in this stage of the business be made the subjects of Christian baptism.

(3) The individuals ascertained in the foregoing manner to be desirous and prepared to associate as a church of Christ, should now, by some public formal act, such as rising, joining hands, or subscribing a written statement, agree and covenant to walk together in a church relation, according to the acknowledged doctrines and order of the Presbyterian Church.

(4) The next step is to proceed to the election and ordination of ruling elders, in conformity with the directions given on this subject in the Form of Government of the Presbyterian Church.

Deacons are to be elected and ordained in like manner as in the case of ruling elders.

(5) When a church has been organized in the manner already described, report of the same should be made, as soon as practicable, to the Presbytery within whose bounds it is located. And when a missionary, or other minister of the gospel, not especially appointed to the work by a Presbytery, has, in the manner above specified, organized a church, not within the known bounds of any Presbytery, the church thus organized should as soon as practicable make known to some Presbytery, with which it may be

most naturally and conveniently connected, the time and manner of its organization, and desire to be received under the care of said Presbytery.

(6) In cases in which churches are to be formed within the known boundaries of any Presbytery, it is most desirable that persons wishing to be organized as a Presbyterian Church, should petition that Presbytery to receive them under its care for the purpose of organizing them in due form.

(7) There may be people in destitute portions of our land, who may be disposed to associate for the purpose of forming a Presbyterian congregation, when no minister of the gospel can be obtained to aid them. The forming of associations for such a purpose, in the circumstances contemplated, should be considered not only as lawful, but highly commendable. And such associations, when formed, should, as speedily as possible, take measures for obtaining the preaching of the gospel, and for becoming organized as regular churches.

(8) Cases may also occur, in various places, in which a collection or association of people may desire the preaching of the gospel, and be willing, in whole or in part, to support it, and yet may not have suitable men among them to sustain the office of ruling elders.*

Such people may and ought to obtain a preacher of the gospel to labor among them, and occasionally to administer ordinances, under the direction of some Presbytery, till they shall find themselves in circumstances to make a proper choice of ruling elders, and to have them regularly set apart to their office. [1831, pp. 326, 327.]

4. ACT RELATING TO THE ORGANIZATION AND ENROLLMENT OF A PARTICULAR CHURCH.

(1) A particular Presbyterian church consists of a number of communicants together with their offspring, associated by the direction of Presbytery, professing to

* See Act of 1890, Sect. (4), p. 138.

walk together as the disciples of Jesus Christ, on the principles of the Confession of Faith and the Form of Government of the Presbyterian Church, and should be recognized and enrolled as such.

(2) The first act of the newly organized church should be the election, under the supervision of the Committee of Presbytery, of ruling elders and deacons. The committee should at once appoint a minister of the Presbytery as Moderator of Session, until the church shall elect a pastor, and the Presbytery takes further action.

(3) The Committee of Presbytery should carefully consider the character and other qualifications of every candidate for ruling elder or deacon, and should disown the election or ordination of those who appear unsuitable.

(4) When, however, proper persons cannot be found among the communicants for church officers, all the facts should be reported to Presbytery, which should regard the organization as potentially a church, and therefore entitled to enrollment and supervision; but as imperfect in its condition, being disqualified, lacking the proper officers, from exercising government and discipline, and from representation in the judicatories of the Church. The Presbytery should therefore appoint a Special Committee to take the oversight of the church, and to secure, as soon as possible, the election of proper officers—ruling elders and deacons—that it may perform all the functions of a Presbyterian church. [1890, p. 116.]

IX.

BOARDS OF THE CHURCH.

1. RULE FOR THE USE OF LEGACIES.

While the Boards of our Church are civil corporations under the laws of the States in which they are located, they are also creatures of the Church, organized and operated for missionary purposes, and subject to control

by the Church. This being so, the General Assembly adopts the following rule:

Resolved, That when any Board receives a legacy the use of which is not indicated in the will of the testator, the funds shall either be used for current work, or shall be invested in accordance with the laws provided for the care of trust funds in the State where the Board is located. But if not so used the funds shall be held until the General Assembly approves of some different use of them which the Board may propose to make. [1897, p. 50.]

2. RULE AS TO MEMBERS OF THE BOARDS.

No person shall serve as a member of a Board who is a salaried executive officer or employé of said Board, or a member of any other benevolent Board of the Church; and no more than one ruling elder from the same congregation shall serve on a Board at the same time. [1887, pp. 51, 108; 1898, p. 132.]

3. RULE AS TO SALARIED EXECUTIVE OFFICERS.

Hereafter upon the original appointment of any salaried executive officer of any of the benevolent and missionary Boards of the Church, such appointment shall be subject to the approval of the General Assembly. [1898, p. 132.]

X.

THE REUNION OF 1906.

CONCURRENT DECLARATIONS OF THE GENERAL ASSEMBLIES OF 1904.

As there are matters pertaining to the interests of the Church, which will manifestly require adjustment when the reunion shall have been accomplished, and concerning which it is highly desirable that there shall be a previous good understanding, the two Assemblies agree to adopt the following Concurrent Declarations, as in their judgment proper and equitable arrangements and agreements:

1. In adopting the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, as a Basis of Union, it is mutually recognized that such agreement now exists between the systems of doctrine contained in the Confessions of Faith of the two Churches as to warrant this union—a union honoring alike to both. Mutual acknowledgment also is made of the teaching and defense of essential evangelical doctrine held in common by these Churches, and of the divine favor and blessing that have made this common faith and service effectual.

It is also recognized that liberty of belief exists by virtue of the provisions of the Declaratory Statement, which is part of the Confession of Faith of the Presbyterian Church in the United States of America, and which states that "the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the system of doctrine taught in the Holy Scriptures." This liberty is specifically secured by the Declaratory Statement, as to Chapter III and Chapter X, Section 3, of the Confession of Faith. It is recognized, also, that the doctrinal deliverance contained in the Brief Statement of the Reformed Faith, adopted in 1902 by the General Assembly of the Presbyterian Church in the United States of America, "for a better understanding of our doctrinal beliefs," reveals a doctrinal agreement favorable to reunion.

2. All the ministers and churches included in the two Denominations shall be admitted to the same standing in the united Church which they may have held in their respective connections up to the consummation of the reunion. [1904, P., p. 137; 1904, C. P., p. 63 a.]

[NOTE.—The other Concurrent Declarations of 1904 are substantially the same as Nos. (3), (4), (5), (7), and (10), on pp. 118 and 119 of this volume.]

APPENDIX B.

GENERAL RULES FOR JUDICATORIES.

ADOPTED BY THE GENERAL ASSEMBLY IN 1871 AND AMENDED
IN 1885 AND 1887.*

I. THE Moderator shall take the chair precisely at the hour to which the judicatory stands adjourned; and shall immediately call the members to order; and, on the appearance of a quorum, shall open the session with prayer.

II. If a quorum be assembled at the time appointed, and the Moderator be absent, the last Moderator present *being a commissioner*, or, if there be none, the senior member present, shall be requested to take his place without delay, until a new election.

III. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

IV. It shall be the duty of the Moderator, at all times, to preserve order, and to endeavor to conduct all business before the judicatory to a speedy and proper result.

V. It shall be the duty of the Moderator, carefully to keep notes of the several articles of business which may be assigned for particular days, and to call them up at the time appointed.

VI. The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the judicatory by any two members.

VII. The Moderator shall appoint all committees, except in those cases in which the judicatory shall decide

* See note on page 147.

otherwise. In appointing the standing committees, the Moderator may appoint a Vice-Moderator, who may occupy the chair at his request, and otherwise assist him in the discharge of his duties.

VIII. When a vote is taken by ballot in any judicatory, the Moderator shall vote with the other members; but he shall not vote in any other case, unless the judicatory be equally divided; when, if he do not choose to vote, the question shall be lost.

IX. The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee; and, in case of his absence or inability to act, the second named member shall take his place and perform his duties.

X. It shall be the duty of the Clerk, as soon as possible after the commencement of the sessions of every judicatory, to form a complete roll of the members present, and put the same into the hands of the Moderator. And it shall also be the duty of the Clerk, whenever any additional members take their seats, to add their names, in their proper places, to the said roll.

XI. It shall be the duty of the Clerk immediately to file all papers, in the order in which they have been read, with proper indorsements, and to keep them in perfect order. The Stated Clerk shall receive all overtures, memorials, and miscellaneous papers addressed to the judicatory; shall make record of the same and deliver them to the Committee on Bills and Overtures for appropriate disposition or reference. This committee shall have the floor on the reassembling of the judicatory after each adjournment to report its recommendations as to orders of business or reference of papers, and this right of the committee shall take precedence of the Orders of the Day.

XII. The minutes of the last meeting of the judicatory shall be presented at the commencement of its sessions, and, if requisite, read and corrected.

XIII. Business left unfinished at the last sitting is ordinarily to be taken up first.

XIV. A motion made must be seconded, and afterwards repeated by the Moderator, or read aloud, before it is debated; and every motion shall be reduced to writing, if the Moderator or any member require it.

XV. Any member who shall have made a motion, shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon; but not afterwards, without the leave of the judicatory.

XVI. If a motion under debate contain several parts, any two members may have it divided, and a question taken on each part.

XVII. When various motions are made with respect to the filling of blanks, with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

XVIII. Motions to lay on the table, to take up business, to adjourn, and the call for the previous question, shall be put without debate. On questions of order, postponement, or commitment, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener, without express leave of the judicatory.

XIX. When a question is under debate, no motion shall be received, unless to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or to amend; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

XX. An amendment, and also an amendment to an amendment, may be moved on any motion; but a motion, to amend an amendment to an amendment, shall not be in order. Action on amendments shall precede action on the original motion. A substitute shall be treated as an amendment.

XXI. A distinction shall be observed between a motion to lay on the table *for the present*, and a motion to lay on the table *unconditionally*, viz.: A motion to lay on the table, *for the present*, shall be taken without debate; and

if carried in the affirmative, the effect shall be to place the subject on the docket, and it may be taken up and considered at any subsequent time. But a motion to lay on the table, *unconditionally*, shall be taken without debate; and, if carried in the affirmative, it shall not be in order to take up the subject during the same meeting of the judicatory, without a vote of reconsideration.

XXII. The previous question shall be put in this form, namely, Shall the main question be now put? It shall only be admitted when demanded by a majority of the members present; and the effect shall be to put an end to all debate and bring the body to a direct vote: First, on a motion to commit the subject under consideration (if such motion shall have been made); secondly, if the motion for commitment does not prevail, on pending amendments; and lastly, on the main question.

XXIII. A question shall not be again called up or reconsidered at the same sessions of the judicatory at which it has been decided, unless by the consent of two-thirds of the members who were present at the decision; and unless the motion to reconsider be made and seconded, by persons who voted with the majority.

XXIV. A subject which has been indefinitely postponed, either by the operation of the previous question, or by a motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory, unless by the consent of three-fourths of the members who were present at the decision.

XXV. Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the judicatory. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

XXVI. When the Moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake, in which case the mistake shall be rectified, and the Moderator shall recommence taking the vote. If the house shall pass the

motion to "vote on a given subject at a time named," speeches shall thereafter be limited to ten minutes. Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote, unless the majority shall vote to adjourn; in which case the voting shall, on the reassembling of the house, take precedence of all other business till it is finished. Under this rule "the yeas and nays" shall not be called except on the final motion to adopt as a whole. This motion to fix a time for voting shall be put without debate.

XXVII. The yeas and nays on any question shall not be recorded, unless required by one-third of the members present. If division is called for on any vote, it shall be by a rising vote without a count. If on such a rising vote the Moderator is unable to decide, or a quorum rise to second a call for "tellers," then the vote shall be taken by rising, and the count made by tellers, who shall pass through the aisles and report to the Moderator the number voting on each side.

XXVIII. No member, in the course of debate, shall be allowed to indulge in personal reflections.

XXIX. If more than one member rise to speak at the same time, the member who is most distant from the Moderator's chair shall speak first. In the discussion of all matters where the sentiment of the house is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.

XXX. When more than three members of the judiciary shall be standing at the same time, the Moderator shall require all to take their seats, the person only excepted who may be speaking.

XXXI. Every member, when speaking, shall address himself to the Moderator, and shall treat his fellow-members, and especially the Moderator, with decorum and respect.

XXXII. No speaker shall be interrupted, unless he be out of order; or for the purpose of correcting mistakes, or misrepresentations.

XXXIII. Without express permission, no member of a judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the Moderator.

XXXIV. It is indispensable, that members of ecclesiastical judicatories maintain great gravity and dignity while judicially convened; that they attend closely in their speeches to the subject under consideration, and avoid prolix and desultory harangues; and, when they deviate from the subject, it is the privilege of any member, and the duty of the Moderator, to call them to order.

XXXV. If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the Moderator, to call him to order.

XXXVI. If any member consider himself aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the judicatory, and the question on the appeal shall be taken without debate.

XXXVII. No member shall retire from any judicatory without the leave of the Moderator, nor withdraw from it to return home without the consent of the judicatory.

XXXVIII. All judicatories have a right to sit in private, on business, which in their judgment ought not to be matter of public speculation.

XXXIX. Besides the right to sit judicially in private, whenever they think proper to do so, all judicatories have a right to hold what are commonly called "interlocutory meetings," in which members may freely converse together, without the formalities which are usually necessary in judicial proceedings.

XL. Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the Moderator solemnly to announce, from the chair, that the body is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

XLI. It is expedient that Judicatories appoint a Stand-

ing Committee, to be known as "the Judicial Committee," to whom shall be referred all papers and questions of a judicial nature, and whose duty it shall be to recommend to the judicatory answers to judicial questions and orders of procedure in all judicial cases. In the General Assembly, the province of the Judicial Committee shall be to pass upon the question of the regularity of the papers and the record in all cases referred to it by the Assembly; to determine, upon the face of the papers, whether questions of doctrine or Constitution are raised, and if, *prima facie*, there is a case, to recommend the same to the Assembly for reference to Judicial Commissions. The members of the Judicial Committee are not debarred by their appointment from sitting and voting as members of the judicatory.

XLII. The permanent officers of a judicatory shall have the rights of corresponding members in matters touching their several offices.

XLIII. The Moderator of every judicatory above the Church Session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolical benediction.

XLIV. Whenever a case is to be taken from an inferior judicatory to the General Assembly, the Stated Clerk of such inferior judicatory shall, at least twenty days before the meeting of the General Assembly, send a notice concerning such case to the Stated Clerk of the Assembly, who shall forthwith notify the chairman of the Permanent Judicial Commission, unless the General Assembly shall have ordered otherwise, that the services of the Commission will be needed at the approaching Assembly; but if no such notice shall be received by the Stated Clerk of

NOTE.—The preceding "General Rules for Judicatories," not having been submitted to the presbyteries, make no part of the Constitution of the Presbyterian Church. Yet the General Assembly of 1871, considering uniformity in proceedings in all the subordinate judicatories as greatly conducive to order and despatch in business, having revised and approved these rules, recommended them to all the lower judicatories of the Church for adoption.

the General Assembly, he shall forthwith notify the chairman of the Permanent Judicial Commission that the services of the Commission will not be needed at the approaching Assembly.

XLV. These rules may be suspended by a two-thirds vote of the judicatory, upon motion duly made.

INDEX.

THE abbreviations used in this Index are intended to facilitate reference to the topics named therein. The ROMAN *letters* stand for the several books of the Constitution; as follows:

- C. Confession of Faith.
- L. Larger Catechism.
- S. Shorter Catechism.
- G. Form of Government.
- D. Book of Discipline.
- W. Directory for Worship, and in addition,
- R. for the Rules for *Judicatories*.
- C. R. for Constitutional Rules.
- A. L. for General Assembly Laws.

The ROMAN *numerals* refer to the chapters of the Confession, Form of Government, and Directory for Worship. The ARABIC *numerals* refer to the sections of the several books. For instance, the reference "Bishops, G. iii. 2, p. 16," is to the Form of Government, chapter three, section two, p. 16; and the reference "Accusations, D. 14, p. 59," is to the Book of Discipline, section fourteen, p. 59. As stated in the Prefatory Note, pp. 5, 6, which see, the Index also contains, for the convenience of inquirers, references to those portions of the Doctrinal Standards which deal with Government, Discipline, and Worship. For instance, "Censures, administration of, to whom committed, [C. xxx. 2]," refers to the Confession of Faith, chapter thirty, section two. As this volume contains only the Administrative Standards, it will be necessary, therefore, for inquirers to refer for full information to the volume containing the entire Constitution of the Church.

ABSENCE, leave of, R. 37, p. 156.
Absentees, names to be noted, D. 29, p. 63.
roll of, D. 50, pp. 67, 86a.
certificate of dismission of, D. 116, p. 81.
Accusations, caution against, D. 14, 15, p. 59.
Accused person, private conference with, D. 9, p. 58.
copy of charges for, D. 20, p. 61.
names of witnesses furnished to, D. 20, p. 61.
not required to disclose witnesses, D. 20, p. 61.
citation of, D. 20, 21, p. 61.
second citation of, D. 22, p. 61.
contumacy of, D. 22, p. 61.
trial in absence of, D. 22, p. 61.
counsel for, D. 22, 23, p. 61; 27, p. 63.

Accused person may file objections, D. 23, p. 61.
shall plead, D. 23, p. 61.
declining to plead, D. 23, p. 61.
notified of meeting for trial, D. 24, p. 62.
may appeal, D. 25, p. 62; 48, p. 67.
may be kept from communion, D. 33, p. 64.
may be kept from office, D. 33, p. 64.
censures inflicted upon, D. 35, p. 64; 41, p. 65.
a minister, D. 37-46, pp. 65, 66.
self-accused, D. 48, p. 67.
new trial, D. 69, 70, p. 71.
See also *Parties in Trial*.
Adjournment, motion for, without debate, R. 18, p. 143.
always in order, R. 19, p. 143.

Administrative cases, D. 5, p. 58; 135, 136, p. 85.

Admission, power of Session in, G. ix, 6, p. 22; W. x, 2, p. 100. of children of church, W. x, 1, p. 100.

examination for, W. x, 3, p. 101.

Admonition (judicial), [C. xxx. 4*]. by Session, G. ix, 6, p. 22; D. 35, p. 64; 51, p. 67.

by Presbytery, D. 41, p. 65. of communicants neglecting ordinances, D. 51, p. 67.

stayed by appeal, D. 100, p. 78.

Admonition (warning), by General Assembly, G. xii. 5, p. 30. to prosecutor, D. 15, p. 59.

Adultery, [L. 137; S. 70].

- ground for dissolution of marriage contract, [C. xxiv. 5].
- ground for divorce, [C. xxiv. 5, 6].

Adults, baptism of, W. viii. 3, p. 96.

Advice, of church courts in civil affairs, [C. xxxi. 4].

of General Assembly, G. xii. 4, p. 30.

of Presbytery on retirement of Elder or Deacon, G. xiii. 7, p. 33.

reference for, D. 80, p. 73.

Affirmation, D. 62, p. 70.

Age, aggravation of sin, [L. 151].

Aggravations of sin, [L. 151].

Alternates, G. xxii. 1, p. 52.

Amen, why used, [L. 196; S. 107].

Amendments, to Constitution, G. xxiv., p. 54.

- of Form of Government, G. xxiv. 1, 5, 6, pp. 54, 55.
- of Book of Discipline, G. xxiv. 1, 5, 6, pp. 54, 55.
- of Directory for Worship, G. xxiv. 1, 5, 6, pp. 54, 55.
- of Confession of Faith, G. xxiv. 2-5, 7, pp. 54, 55.
- of Catechisms, G. xxiv. 2-5, 7, pp. 54, 55.
- of Chapter on Amendments, G. xxiv. 4, p. 54.

Act regulating method of enacting, A. L., p. 119.

Amendments to motions, R. 20, p. 153.

Amusements. See *Recreations*.

Anger, [L. 136].

Antiquity, gives no sanction to evil, [L. 109].

Apocrypha, not a part of Sacred Scripture, [C. i. 3].

Appeal from decision of Moderator, D. 28, p. 63; R. 6, p. 141.

heard without debate, D. 28, p. 63; R. 36, p. 146.

to be recorded, D. 28, p. 63.

Appeals, judicial, D. 94-102, pp. 76-78.

- received and issued by Presbytery, G. x. 7, p. 25.
- by Synod, G. xi. 4, p. 28.
- by Assembly, G. xii. 4, p. 30.

right of, G. xii. note, p. 29; D. 48, p. 67; 71, p. 71; 94, p. 76.

entry on minutes, D. 25, p. 62.

record to be transmitted, D. 25, p. 62.

in cases without process, D. 48, p. 67.

new evidence, D. 70, p. 71.

printed briefs, D. 76a, p. 86b.

definition of, D. 94, p. 76.

parties in, D. 94, p. 76.

grounds of, D. 95, p. 76.

notice of, when and how given, D. 96, p. 76.

specification of errors, D. 96-99, p. 76.

records in, lodgment of, D. 96, 97, p. 76; 101, p. 78.

time of lodgment of, D. 97, p. 76.

counsel in, D. 97, p. 76.

abandonment of, D. 97, p. 76.

parties may not vote in, D. 98, p. 77.

in order, D. 99, p. 77.

entertainment of, D. 99, p. 77.

trial of, order in, D. 99, p. 77.

vote in, D. 99, p. 77.

judgment in, D. 99, p. 77.

new trial in, D. 99, p. 77.

minute explanatory of judgment in, D. 99, p. 77.

stays admonition or rebuke, D. 100, p. 78.

failure of judicatory to transmit record in, D. 101, p. 78.

taken generally to next higher judicatory, D. 102, p. 78.

in cases of differences between judicatories, D. 137-139, p. 85.

Appellant, name given, D. 94, p. 76.

must be an original party, D. 94, p. 76.

must file notice of appeal, D. 96, p. 76.

time of appearance of, D. 97, p. 76.

* Bracketed references are to the Doctrinal Standards. See Statements on p. 145 and pp. 5, 6.

Appellant, counsel for, D. 97, p. 76.
 must lodge appeal, D. 97, p. 76.
 abandoning appeal, D. 97, p. 76.
 may not vote, D. 98, p. 77.
 hearing of, D. 99, p. 77.

Appeilee, name given, D. 94, p. 76.
 must lodge record, D. 96, p. 76;
 101, p. 78.
 hearing of, D. 99, p. 77.
 judgment of, reversed or modified, D. 99, p. 77.
 case remanded to, D. 99, p. 77.
 failure of, to lodge record, D. 101, p. 78.

Arguments, in prayer, [L. 196].

Arts and Sciences, examination of candidates in, G. xiv. 4, p. 35.

Assemblies, for worship, not to be neglected, [C. xxi. 6].
 public, freedom of, [C. xxiii. 3].
 religious, to be protected by state, [C. xxiii. 3].

Assembly. See *General Assembly*.

Atheism, [L. 105; S. 47].
 prayer for removal of, [L. 190].

BAPTISM. nature and design of, [C. xxviii. 1: L. 165; S. 94]; W. viii. 2, p. 95.
 administered by minister only, [C. xxviii. 4, xxviii. 2; L. 176]; W. viii. 1, p. 94.
 mode of, [C. xxviii. 3].
 of believers, [C. xxviii. 4; L. 166; S. 95].
 of infants, [C. xxviii. 4, 6; L. 166, 177; S. 95].
 of adults, W. viii. 3, p. 96.
 neglect of, a sin, [C. xxviii. 5].
 not necessary to salvation, [C. xxviii. 5].
 does not insure salvation, [C. xxviii. 5].
 efficacy of, [C. xxviii. 6].
 benefits of, conferred by Holy Spirit, [C. xxviii. 6].
 administered but once, [C. xxviii. 7; L. 177].
 improvement of, [L. 167]; W. viii. 2, p. 95.
 agreement of, with Lord's Supper, [L. 176].
 difference of, from Lord's Supper, [L. 177].
 register of, by Session, G. ix. 10, p. 23.
 administration of, W. viii. p. 94.
 not to be delayed, W. viii. 1, p. 94.

Baptism usually in the church, W. viii. 1, p. 95.
 presentation of infant for, W. viii. 2, p. 95.
 form of, W. viii. 2, p. 95.
 private, W. viii. 2, p. 95.
 of adults, W. x. 3, p. 101.

Baptized children, church members, [C. xxv. 2; L. 62]; G. ii. 4, p. 15; D. 6, p. 58; W. x. 1, p. 100.
 subject to church government and discipline, D. 6, p. 58; W. x. 1, p. 100.

names of, in parents' certificates of dismission, D. 114, p. 80.
 instruction of, W. viii. 2, p. 95; x. 1, p. 100.
 federally holy, W. viii. 2, p. 95.
 relation of, to church, W. x. 1, p. 100.
 and the Lord's Supper, W. x. 1, p. 100.
 years of discretion of, W. x. 2, p. 100.
 admission of, W. x. 2, p. 100.
 examination of, W. x. 3, p. 101.

Baptized persons, church members, D. 6, p. 58.

Believers, moral law binding upon, [C. xix. 5].
 use of the law to, [C. xix. 6; L. 97].
 liberty of, [C. xx].
 may hold civil office, [C. xxiii. 2].
 to marry in the Lord, [C. xxiv. 3].
 communion of, [C. xxvi., xxix. 1; L. 168].
 distinguished by sacraments, [C. xxvii. 1; L. 162].
 benefits of Lord's Supper to, [C. xxix. 1, 7].
 relation of, to church censures, [C. xxx.].
 at the judgment, [C. xxxiii. 2; L. 90; S. 38].
 duty of, after receiving Lord's Supper, [L. 175].

Benediction, an ordinance established by Christ, G. vii. p. 20.
 at close of Assembly, G. xii. 8, p. 31.
 after ordination, G. xv. 14, p. 43.
 after installment, G. xvi. 6, p. 47.
 at close of service, W. vii. 5, p. 94.
 at Lord's Supper, W. ix. 5, p. 100.

Benediction at close of session of judicatory, R. 43, p. 147.

Beneficence. *See Offerings.*

Bigamy, [L. 139].

Bills and Overtures, Committee on, duties of, R. 11, p. 142. right of, to the floor, R. 11, p. 142.

Bishops, G. iii. 2, p. 16; iv. 5. *See Ministers and Pastors.*

Blanks, filling of, R. 17, p. 143.

Bla-phemy, [L. 113].

Boards of Church, offerings for, W. vi. 3, p. 93.

consol., at Reunion, A. L., p. 118.

legacies, A. L., p. 138.

members, A. L., p. 149.

salaried officers, A. L., p. 139.

Boasting, [L. 145].

Burial of the dead, W. xiv. p. 108.

Business, Moderator to guide, G. xix. 1, 2, p. 49; R. 4, 5, p. 141. conduct of, R. 4, p. 151.

Moderator's notes of, R. 5, p. 141.

unfinished, R. 13, p. 152.

motion to take up, R. 18, p. 153.

judicial, solemn announcement of, R. 40, p. 146.

CALL, to the ministry, [L. 158].

Callings, lawful, [L. 141]; unlawful, [L. 142].

Calls to the pastoral office, when and by whom to be drawn, G. xv. 5, p. 39.

subscription of, G. xv. 5, p. 39; 7, p. 40.

certification of, G. xv. 5-7, p. 39.

form of, G. xv. 6, p. 39.

presentation of, G. xv. 8, 9, p. 40.

presentation of, equivalent to petition for installment, G. xv. 8, p. 40.

acceptance of, equivalent to request for installment, G. xv. 8, p. 40.

reception of, through Presbytery only, G. xv. 9, p. 40; xvi. 1, p. 44.

commissioners to prosecute, G. xv. 19, p. 41; xvi. 2, p. 44.

to licentiate of other Presbytery, G. xv. 10, p. 41.

ordination without, G. xv. 15, p. 44.

to settled minister, G. xvi. 2, 3, p. 44.

citations in, G. xvi. 2, p. 44.

Candidates, powers of Presbytery concerning, G. x. 8, p. 26.

warrant for trials of, G. xiv. 1, p. 34.

reception of, G. xiv. 2, p. 31; C. R. 3, p. 114.

Presbyterial connection of, G. xiv. 2, p. 34.

testimonials of, G. xiv. 2, 3, p. 34; 10, p. 38.

examination of, G. xiv. 3, 4, p. 35; C. R. 3, ii. p. 114.

diploma of, G. xiv. 3, p. 35.

parts of trial of, G. xiv. 4, 5, p. 35.

course of study, G. xiv. 6, p. 36.

questions to, G. xiv. 7, p. 36.

licensure of, G. xiv. 7, 8, p. 36.

record of licensure of, G. xiv. 8, p. 37; 10, p. 38.

removal of, G. xiv. 9, 10, p. 37.

recall of license of, G. xiv. 11, p. 38.

call to, G. xv. 8, p. 40.

installation of, on call, G. xv. 8, p. 40.

ordination of, as evangelist, G. xv. 15, p. 44.

certificate of dismission of, specific, D. 111, p. 80.

time limit of, D. 115, p. 81.

reception of, to be reported, D. 115, p. 81.

Canon of Scripture, [C. i. 2, 3].

Cares, distracting, [L. 136].

Cares, worldly, of Pastor, G. xv. 6, p. 39.

Cases, non-judicial, D. 5, p. 58; 135, 136, p. 85.

Cases with process, general rules, D. 19-33, p. 60.

definition, D. 5, p. 58.

before Session, D. 34, p. 64; 47, p. 66.

before Presbytery, D. 37-46, p. 65.

committees for, R. 41, p. 146.

See also Process.

Cases without process, D. 48-54. p. 67.

for contumacy, D. 34, p. 64; 39, p. 65; 68, p. 71.

offence in presence of judicatory, D. 48, p. 67.

of self-accused person, D. 48, p. 67.

offender heard in, D. 48, p. 67.

delay in, D. 48, p. 67.

judgment in, D. 48, p. 67.

record in, D. 48, 49, p. 67.

appeal in, D. 48, p. 67.

name erased from roll, D. 49, 50, p. 67; 53, p. 68.

Cases without process, suspension of absent communicants, D. 50, p. 67.

admonition for neglect of ordinances, D. 51, p. 67.

suspension for neglect of ordinances, D. 51, p. 67.

minister put on probation, D. 52, p. 68.

name of minister stricken from roll, D. 52, p. 68.

communicant joining another denomination without dismission, D. 53, p. 68.

minister abandoning ministry, D. 54, p. 68.

minister becoming independent, D. 54, p. 68.

minister joining another denomination without dismission, D. 54, p. 68.

minister joining heretical denomination, D. 54, p. 68.

excommunication, W. xi. 5, p. 102.

Catechisms, p. 6.

Celibacy, vows of, unlawful, [C. xxii. 7; L. 139].

Censures, Church, [C. xx. 4, xxx.; L. 45].

on whom to be inflicted, [C. xx. 4, xxx. 2, 3]; G. i, 3, p. 12.

administration of, to whom committed, [C. xxx. 2]; G. i, 3, p. 12.

absolution from, [C. xxx. 2].

necessity of, [C. xxx. 3].

uses of, W. xi. 1, p. 101.

degrees of, [C. xxx. 4].

appointed by Christ, [L. 45].

sins against, aggravated, [L. 151].

church can inflict, G. viii. 2, p. 20.

excommunication highest, G. viii. 2, p. 20.

power of Session in, G. ix. 6, p. 22.

by Session, names of, G. ix. 6, p. 22; D. 35, p. 64.

of records of Session, G. x. 7, p. 25.

of records of Presbytery, G. xi. 4, p. 28.

of records of Synod, G. xii. 4, p. 30.

for contumacy, D. 22, p. 61; 68, p. 71.

infliction and removal of, D. 31, p. 64; W. xi. p. 101.

in case of ministers, D. 41, p. 65.

cautions with regard to, D. 42, p. 66.

Censures of witnesses for contumacy, D. 68, p. 71.

of records, how to be recorded, D. 75, p. 72.

for failure to send up records in complaints, D. 93, p. 75.

certain, suspended by appeal, D. 100, p. 78.

in appeals, D. 101, p. 78.

inflicted with solemnity, W. xi. 1, p. 101.

sentence in, form of, W. xi. 2, p. 101.

may be public, W. xi. 2, 6, pp. 101, 102.

mode of inflicting, W. xi. 8, p. 103.

See *Admonition, Deposition, Excommunication, Suspension*.

Certificates of dismission, of deposed minister, D. 45, p. 66.

absentees to apply for, D. 50, p. 67.

of minister demitting office, D. 52, p. 68.

joining another denomination without, D. 54, p. 68.

jurisdiction over person holding, D. 109, 110, pp. 79, 80.

returned, D. 109, 110, p. 79.

time-limit of, D. 109, 110, 114, 115, pp. 79-81.

shall be specific, D. 111, 114, p. 80.

of members of extinct church, D. 112, p. 80.

of members of extinct Presbytery, D. 113, p. 80.

of communicants, D. 114, p. 80.

baptized children included in, D. 114, p. 80.

of minister, licentiate, or candidate, D. 115, p. 81.

qualified, D. 116, p. 81.

Certificates of marriage, W. xii. 7, p. 104.

Chairman of committee, R. 9, p. 142.

absence of, how provided for, R. 9, p. 142.

Charge, at ordination, G. xv. 14, p. 43.

at installment, G. xvi. 6, p. 46.

Charges (judicial), D. iii. p. 60.

failure to show probable cause for, D. 15, p. 59.

accompanied by specifications, D. 16, p. 60.

shall allege but one offence, D. 17, p. 60.

several at same time, D. 17, p. 60.

Charges, vote on, D. 17, p. 60; 24, p. 62.
 avernent accompanying, D. 18, p. 60.
 reading of, D. 20, p. 61.
 copy of, for accused, D. 20, p. 61.
 objections to, D. 23, p. 61.
 amendments to, D. 23, p. 61.
 sufficiency of, D. 23, p. 61.
 entered on minutes, D. 25, p. 62.
 member under, debarred from
 privileges, D. 33, p. 64; 40, p. 65; 46, 47, p. 66.
 pending against communicant
 joining another denomina-
 tion, D. 53, p. 68.
 pending against minister ren-
 nouncing jurisdiction, D. 54, p. 68.
 proof of, D. 59, p. 69.
 when proved by one witness, D. 59, p. 69.
 time-limit for bringing, D. 117, p. 81.
 Charity, Assembly to promote, G. xii. 5, p. 30.
 Chastity, [L. 138].
 Children, of believers, members
 of Church, [C. xxv. 2]; G. ii. 4, p. 15; D. 6, p. 58.
 of believers to be baptized, [C. xxviii. 4; L. 166; S. 95]; D. 6, p. 58; W. viii. 2, p. 95.
 baptism of, W. viii. p. 94.
 Christ blessed, W. viii. 2, p. 95.
 religious instruction of, W. xvi. 5, p. 111.
 See also *Baptized Children*.
 Christ, as King, [C. viii. 1; L. 45; S. 26].
 Head of the Church, [C. viii. 1; xxv. 6, xxvi. 1; L. 52, 53, 64].
 Judge of the world, [C. vii. 1].
 all power and judgment com-
 mitted to, [C. vii. 3; L. 42].
 coming to judge the world, [C. viii. 4, xxxiii; L. 56; S. 28].
 strengthens obligation to moral
 law, [C. xix. 5].
 liberty purchased by, [C. xx. 1].
 peace and order established in
 Church by, [C. xx. 4].
 worship only through, [C. xxi. 2].
 prayer in name of, [C. xxi. 3; L. 178, 180, 181; S. 98].
 government and discipline app-
 pointed in Church by, [C. xxiii. 3, xxx. 1; L. 45]; G. i. 3, p. 12; D. 1, p. 57.
 the Church the Kingdom of, [C. xxv. 2]; G. ii. 1, p. 14; W. v. 2, p. 90.
 Christ, gifts of, to Church, [C. xxv. 3].
 church officers appointed by, [C. xxx. 1; L. 45]; G. i. 3, p. 12.
 honor of, vindicated by church
 censures, [C. xxx. 3]; D. 2, p. 57.
 Christian Government, we live
 under a, W. xv. 4, p. 109.
 Christian Liberty. See *Liberty*.
 Christians, Young, who are, W. x. 1, p. 100.
 admission of, W. x. 2, p. 97.
 years of discretion in, W. x. 2, p. 100.
 See also *Baptized Children*.
 Church, The, [C. xxv.; L. 60-65].
 Christ the Head of, [C. viii. 1, xxv. 1, 6, xxvi. 1; L. 52, 53, 64].
 external peace and order estab-
 lished in, by Christ, [C. xx. 4].
 may call offenders to account,
 [C. xx. 4].
 to be protected by the State, [C. xxiii. 3].
 freedom of, from State control,
 [C. xxiii. 3].
 authority in, upheld by fifth
 commandment, [L. 124].
 government and discipline of,
 appointed by Christ, [C. xxiii. 3; L. 45]; G. i. 3, p. 12; D. i. p. 57.
 catholic invisible defined, [C. xxv. 1; L. 64].
 catholic visible defined, [C. xxv. 2; L. 62]; G. ii. 2, p. 14.
 the Kingdom of Christ, [C. xxv. 2]; G. ii. 1, p. 14; W. v. 2, p. 90.
 gifts of Christ to, [C. xxv. 3; L. 53, 54, 63].
 tests of purity of, [C. xxv. 4].
 perpetuity of, [C. xxv. 5].
 prayer for, [L. 183, 184, 191]; W. v. 2, p. 90.
 erected by Christ, G. ii. 1, p. 14.
 Church (congregation), praise in,
 W. iv. 1, p. 89.
 censure in presence of, W. xi. 2, p. 101.
 restoration in presence of, W. xi. 4, p. 102.
 See also *Congregation*.
 Church (sanctuary), assembling
 in, for worship, W. ii. 1, p. 88.
 public worship of, W. v. 1, p. 90.
 power of Session over uses of,
 G. ix. 7, p. 23; A. L., p. 134.
 Church, Collegiate, representation
 of, G. x. 3, p. 24.

Church, Extinct, status of members of, D. 112, p. 80.
 Session of, cases of discipline before, D. 112, p. 80.

Church, Particular, [C. xxv. 4].
 may degenerate, [C. xxv. 4].
 warrant for, G. ii. 3, p. 14.
 definition of, G. ii. 4, p. 15.
 organization of, steps in, A. L., pp. 135, 137.
 Committee of Presbytery, for newly organized, A. L., p. 136.
 imperfectly organized, A. L., p. 117.
 officers of, G. iii. 2, p. 16.
 ordinances in, G. vii. p. 18.
 Session of, G. ix. p. 21.
 representation of, in Presbytery, G. x. 2-5, p. 24.
 power of Presbytery over, G. x. 7, p. 25.
 visitation of, G. x. 7, p. 25.
 care of Synod over, G. xi. 4, p. 28.
 represented by General Assembly, G. xii. 1, p. 29.
 care of General Assembly over, G. xii. 5, p. 30.
 testimony of Assembly against error or immorality in, G. xii. 5, p. 30.
 acceptance of officers by, G. xiii. 4, p. 32.
 proceedings of, reported to and reviewed by Session, D. 72, p. 72.
 proceedings of, on records of Session, D. 72, p. 72.
 See also *Congregation, Deacons, Organizations, Pastors, Ruling Elders, Session*.

special organizations of, G. xxiii. p. 53.

Church, Presbyterian, in U. S. A., Assembly to superintend the whole, G. xii. 5, p. 30.
 attested records valid in every part of, G. xx. p. 50.
 prosecutor, D. 11, p. 59.
 Boards of, W. vi. 3, p. 93.

Church, Vacant, representation of, G. x. 4, p. 24.
 definition of, G. xvii. 1, p. 47.
 supply of, G. xviii. p. 48.
 public worship of, G. xxi. p. 50.

Church Government, Form of, p. 11.

Church government, See *Government*.

Church members, who are, [C. xxv. 2]; G. ii. 2, p. 14; ii. 4, p. 15.

Church members, children of professing Christians are, [C. xxv. 2]; G. ii. 2, p. 14; ii. 4, p. 15; D. 6, p. 58; W. x. 1, p. 100.

distinguished from world by sacraments, [C. xxvii. 1; L. 162]. engaged to service of God in sacraments, [C. xxvii. 1; L. 162].

subject to discipline, G. viii. 2, p. 21; D. 1, 6, pp. 57, 58.

may be summoned as witnesses, G. viii. 2, p. 21; ix. 6, p. 22.

jurisdiction over, G. ix. 6, p. 22; D. 108, p. 79.

obligations of, to Ruling Elders and Deacons, G. xiii. 4, p. 32.
 to Pastor, G. xv. 13, p. 43; xvi. 6, p. 46.

charge to, installment of Elder or Deacon, G. xiii. 4, p. 32.
 in installment of Pastor, G. xv. 14, p. 43; xvi. 6, p. 46.

societies of, G. xxiii. p. 53.

in extinct churches, D. 112, p. 80.

See also *Communicants*.

Churches located in different Presbyteries, single pastorate of, A. L., p. 133.

recommendation of, for contributions, A. L., p. 122.

Church officers. See *Officers*.

Church ordinances. See *Ordinances*.

Church Session. See *Session*.

Circular letter, G. x. 9, p. 27; xix. 2, p. 49.

Circumcision, Type under O. T. [C. vii. 5]; W. viii. 2, p. 95.

Citations, authority of judicatories to issue, G. viii. 2, p. 21.

authority of Session to issue, G. ix. 6, p. 22.

in calls of minister and congregation, G. xvi. 2, p. 44.

judicial, D. 20-23, p. 61.

issuing of, D. 20, p. 61.

time-limit of, D. 20, p. 61.

signed by whom, D. 20, p. 61.

of witnesses, D. 20, p. 61.

service of, D. 21, p. 61.

refusal to obey, D. 22, p. 61; 34, p. 64; 39, p. 65.

second, D. 22, p. 61; 34, p. 64; 39, p. 65.

third, of minister or Elder, D. 39, p. 65.

of judicatory, to produce records, D. 76, p. 72; 77, p. 73.

Civil jurisdiction, not in Church, [C. xxxi. 4]; G. viii. 2, p. 20.

Civil magistrate. See *Magistrate*.
 Civil penalties, Church cannot inflict, G. viii. 2, p. 21.
 Civil power, fast or thanksgiving appointed by, W. xv. 4, p. 109.
 Clerks, G. xx. p. 50.
 appointment of, G. xx. p. 50.
 duties of, G. xx. p. 50.
 to record transactions, G. xx. p. 50.
 to preserve records, G. xx. p. 50.
 to grant extracts from records, G. xx. p. 50.
 to authenticate records, G. xx. p. 50; D. 25, p. 62; 64, p. 70.
 to sign citation, D. 20, p. 61.
 to receive testimony, D. 66, p. 70.
 action of, in complaints, D. 85, 87, pp. 74, 75.
 action of, in appeals, D. 96, 97, p. 76.
 to form complete roll, R. 10, p. 142.
 to add names to roll, R. 10, p. 142.
 to file all papers, R. 11, p. 142.
 Stated, to receive all papers, R. 11, p. 142.
 to deliver papers to Committee on Bills and Overtures, R. 11, p. 142.
 corresponding members, R. 42, p. 147.
 Cohabitation, [L. 138].
 Collections. See *Offerings*.
 Collegiate Church, G. x. 3, p. 24.
 Commandments, the Ten, [L. 99-148; S. 41-81].
 are sum of the moral law, [C. xix. 2; L. 98; S. 41].
 a perfect rule of righteousness, [C. xix. 2; L. 99].
 rules for understanding, [L. 99].
 preface to, explained, [L. 101; S. 43, 44].
 sum of, [L. 102, 122; S. 42].
 first, [L. 103; S. 45].
 second, [L. 107; S. 49].
 third, [L. 111; S. 53].
 fourth, [L. 115; S. 57].
 fifth, [L. 123; S. 63].
 sixth, [L. 134; S. 67].
 seventh, [L. 137; S. 70].
 eighth, [L. 140; S. 73].
 ninth, [L. 143; S. 76].
 tenth, [L. 146; S. 79].
 no mere man able perfectly to keep, [L. 149; S. 82].
 Commission to General Assembly, produced before enrollment, G. xii. 7, p. 31; xxii. 2, p. 52.
 Commission to General Assembly, filed, G. xii. 7, p. 31.
 form of, G. xxii. 2, p. 52.
 Commissioners (congregational), to prosecute call, G. xv. 10, p. 41; xvi. 2, p. 44.
 in Pastor's removal, G. xvi. 2, p. 44; xvii. 1, p. 47.
 Commissioners (delegates), to Presbytery, G. ix. 6, p. 23; x. 2-5, p. 24.
 to Presbytery, certificate of, G. x. 5, p. 24.
 to Synod, G. xi. 1, p. 27.
 to General Assembly, G. xxii. p. 52.
 ratio of, G. xii. 2, p. 30.
 enrollment of, G. xii. 7, p. 31.
 appointment of, G. xxii. 1, p. 52.
 alternate, G. xxii. 1, p. 52.
 commission of, G. xxii. 2, p. 52.
 expenses of, G. xxii. 3, p. 53.
 Commissions, Executive. See *Executive*.
 Commissions, judicial, D. xiii. p. 81.
 of Presbytery, G. x. 7, p. 25; D. 118, p. 81; 124, p. 82.
 of Synod, G. xi. 4, p. 28; D. 118, p. 81; 124, p. 82.
 of General Assembly, G. xii. 4, p. 30; D. 125-133, pp. 83, 86b. may be appointed, D. 118, p. 81.
 how constituted, D. 118, p. 81; 125, pp. 83, 86b.
 decisions of, D. 122, p. 82.
 review of decisions of, D. 124, p. 82; 132, p. 84.
 time and place of sitting of, D. 121, p. 82; 128, p. 83.
 findings of, D. 122, p. 82; 136, p. 85.
 quorum of, D. 120, p. 82; 127, p. 83.
 Commissions to take testimony, D. 66, p. 70.
 applications for, D. 66, p. 70.
 how appointed, D. 66, p. 70.
 within jurisdiction of another body, D. 66, p. 70.
 rules for, D. 66, p. 70.
 competency of testimony before, D. 66, p. 70.
 transmission of testimony before, D. 66, p. 70.
 Commit, motion to, R. 18, 19, p. 143.
 may speak but once on, R. 18, p. 143.
 when in order, R. 19, p. 143.
 precedence of, R. 19, p. 143.

Committees, of prosecution, D. 12, p. 59.
 to conduct cases against co-ordinate judicatories, D. 122, p. 82.
 appointment of, R. 7, p. 141.
 chairman of, R. 9, p. 142.
 how convened, R. 9, p. 142.
 on bills and overtures, R. 11, p. 142.
 judicial, R. 41, p. 146.

Common fame. See *Committees of Prosecution*.

Common good, sins against, aggravated, [L. 151].

Communicants, qualifications of, right of determining in the church, G. i. 2, p. 12; W. x. 2, p. 100.
 children of, members of church, G. ii. 4, p. 15; D. 6, p. 58; W. x. 1, p. 100.
 represented by Ruling Elders, G. v. 1, p. 17.
 elect Ruling Elders, G. v. 1, p. 17; xiii. 2, p. 32.
 received by Session, G. ix. 6, p. 22; W. x. 2, 3, p. 100.
 power of Session over, G. ix. 6, p. 22.
 register of, G. ix. 9, p. 23.
 elect Deacons, G. xiii. 2, p. 32.
 elect Pastor, G. xv. 4, p. 39.
 contumacy of, suspension for, D. 34, p. 64.
 withdrawal of, not under charges, D. 49, p. 67.
 name of, erased from roll, D. 49, 50, 53, pp. 67, 68.
 absent without certificate, D. 50, pp. 67, 86a.
 suspended, roll of, D. 50, p. 67.
 absentee, separate roll of, D. 50, pp. 67, 86a.
 suspension of, without process, D. 50, 51, p. 67.
 in neglect of church ordinances, D. 51, pp. 67, 86b.
 joining other denominations, D. 53, p. 68.
 jurisdiction over, D. 108, 109, p. 79.
 dismissed, status of, D. 109, p. 79.
 returning certificates, D. 109, p. 79.
 removals of, D. 114, p. 80.
 must have certificates of dismission, D. 114, p. 80.
 baptized children of, included in certificate, D. 114, p. 80.
 certificate of, how long valid, D. 114, p. 80.

Communicants, reception of, to be reported, D. 114, p. 80.
 suspended, conduct toward, W. xi. 3, p. 102.
 suspended, repentance of, W. xi. 4, p. 104.
 suspended and unrepentant, W. xi. 5, p. 105.
 restoration of, W. xi. 4, p. 102; xi. 7, p. 103.
 excommunication of, W. xi. 6, p. 102.

See also *Church Members*.

Communications, corrupt, [L. 139].

Communion of Saints, does not infer community of goods, [C. xxvi. 3].

Communion, terms of, right of churches to declare, G. i. 2, p. 12.

See also *Lord's Supper*.

Company, chaste, [L. 138].
 unchaste, [L. 139].

Complainant, who may be, D. 84, p. 74.
 must give notice, D. 85, p. 74.
 must lodge complaint, D. 87, p. 75.
 hearing of, D. 88, p. 75.
 name given to, D. 90, p. 75.
 may not vote, D. 91, p. 75.
 may complain, D. 92, p. 75.

Complaints, D. 84-93, p. 74.
 to be received by judicatories, [C. xxxi. 2].

power of Presbytery in, G. x. 7, p. 25.
 power of Synod in, G. xi. 4, p. 28.
 power of Assembly in, G. xii. 4, p. 30.
 carried up, D. 71, p. 71.
 printed briefs, D. 76a, p. 86b.
 definition of, D. 84, p. 74.
 who may make, D. 84, p. 74.
 grounds of, D. 84, p. 74.
 notice of, when and how given, D. 85, p. 74.
 time of lodgment of, with higher judicatory, D. 85, p. 74.
 duty of clerk in, D. 85, p. 74.
 records in cases of, to be sent up, D. 85, p. 74; 93, p. 75.
 stay of proceedings by, D. 86, p. 74.
 procedure in hearing of, D. 88, p. 75.
 effect of, if sustained, D. 89, p. 75.
 names of parties in, D. 90, p. 75.

Complaints, inferior judicatory to be censured if records and papers are not sent up, D. 93, p. 75.

superior judicatory can make necessary orders pending production of papers, D. 93, p. 75.

counsel in, D. 90, p. 75.

parties in, may not vote, D. 91, p. 75.

parties may complain, D. 92, p. 75.

Concurrent Declarations, 1869, A. L., p. 127.

Confession of Faith, p. 5.

Confession of sins, [C. xv. 6].

Confidence, Assembly the bond of mutual, G. xii. 4, p. 30.

Congregation, spiritual government of, by Session, G. ix. 6, p. 22.

power of Session to concert measures for, G. ix. 6, p. 23.

representation of, in Presbytery, G. x. 2-5, p. 24; xiii. 8, p. 34.

collegiate, representation of, G. x. 3, p. 24.

vacant, representation of, G. x. 4, p. 25.

union or division of, G. x. 7, p. 26.

new, formation or reception of, G. x. 7, p. 26.

representation of, in Synod, G. xi. 1, p. 27.

election of Ruling Elders and Deacons by, G. xiii. 2, p. 32; xiii. 8, p. 34.

Ruling Elders or Deacons unacceptable to, G. xiii. 6, p. 33.

candidate before, G. xv. 1, p. 38.

election of pastor by, G. xv. 1-5, p. 38.

call of pastor by, G. xv. 5-7, p. 39; xvi. 1-3, p. 44.

commissioners of, G. xv. 10, p. 41; xvi. 2, p. 44; xvii. p. 47.

citation of, in calls, G. xvi. 2, p. 44; xvii. p. 47.

action of, in translation of minister, G. xvi. 3, p. 45.

action of, in resignation of pastor, G. xvii. p. 47.

release of, from pastor, G. xvii. p. 47.

organizations in, G. xxiii. p. 53.

proceedings of, reported to Sessions, D. 72, p. 72.

assembling for worship, W. i. 5, p. 88.

behavior of, during service, W. ii. p. 88.

Congregation, singing of, W. iv. 3, p. 89.

systematic beneficence of, W. vi. 1, p. 92; vi. 4, p. 93.

Baptism in presence of, W. viii. 1, p. 95.

public notice to, of Lord's Supper, W. ix. 3, p. 97.

fasts and thanksgivings observed by, W. xv. 3, 4, p. 109.

public notice to, of fasts and thanksgivings, W. xv. 5, p. 110.

Congregational meetings, Records of, A. L., p. 135.

See also *Church, Church Members, Communicants*.

Conscience, liberty of, [C. xx.]; G. i. 1, p. 12.

God alone Lord of, [C. xx. 2]; G. i. 1, p. 12.

cases of, determined by Synods and Councils, [C. xxxi. 2], making men lords of, forbidden, [L. 105].

sins against, aggravated, [L. 151].

Church cannot bind, G. i. 7, p. 13.

Constitutional Rules, p. 113.

Constitutional Rules, how made obligatory, G. xii. 6, p. 31.

appended to Constitution, G. xii. 6, p. 31.

Contempt of superiors, [L. 128].

Contingency, [L. 138].

Contracts, [L. 141].

Control, Review and, D. 71-77, p. 71.

Controversies, Religious, final appeal in, [C. i. 8, 10].

the Supreme Judge in, [C. i. 10].

by whom determined ministerially, [C. xxxi. 2].

Assembly's power to decide, G. xii. 5, p. 30.

Contumacy, excommunication for, G. viii. 2, p. 21.

of accused persons, D. 22, p. 61; 34, p. 64; 39, p. 65.

of witnesses, D. 22, p. 61; 68, p. 71.

in cases before Sessions, D. 34, p. 64.

of ministers, D. 39, p. 65.

of Ruling Elders or Deacons, D. 39, p. 65; 47, p. 66.

suspension from office for, D. 39, p. 65; 47, p. 66.

Conversation forbidden, R. 33, p. 146.

Correspondence, among churches,
Assembly the bond of, G. xii.
4, p. 30.
with foreign churches, G. xii. 5,
p. 30.

Corresponding members of Pres-
bytery, G. x. 11, p. 27.
cannot vote, G. x. 11, p. 27.
of Synod, G. xi. 3, p. 28.
permanent officers have rights
of, R. 42, p. 147.

Corrupt practices, neglect of, by
judicatory, D. 77, p. 73.

Councils. See *Synods and Coun-
cils*.

Counsel, appointed in absence of
accused, D. 22, p. 61.
accused may appear by, D. 23,
p. 61; 34, p. 64; 39, p. 65.
for either party, D. 27, p. 63.
members of judicatory, D. 27,
p. 63.
may not vote or judge, D. 27, p.
63.
professional, may not plead, D.
27, p. 63.
in appeals, D. 97, p. 76.

Courtesy, [L. 135].

Covenants, sins against, aggra-
vated, [L. 151].

Covetousness, [L. 142].

Credulity, forbidden, [L. 105].

Critical exercise of candidates, G.
xiv. 4, p. 36.

Cup, denial of, to the people, [C.
xxix. 4].

Cursing, [L. 113].

DANCINGS. lascivious, [L. 139].

Deacons, church officers, G. iii. 2,
p. 16.
warrant for, G. vi. p. 18.
duties of, G. vi. p. 18.
manage temporalities, G. vi.
p. 18.
qualifications of, G. xiii. 2, p. 32.
election of, G. xiii. 2, p. 32; 8,
p. 34.
ordination of, G. xiii. 4, p. 32.
vows of, G. xiii. 4, p. 32.
acceptance of, by Church, G.
xiii. 4, p. 32.
office of, perpetual, G. xiii. 6,
p. 33.
how divested of office, G. xiii.
6, p. 33.
ceasing to act, G. xiii. 7, p. 33.
term-service of, G. xiii. 8, p. 34.
presiding at worship, G. xxi. p.
50.
general rules for trial of, D. 47,
p. 66.

Deacons, tried by Session, D. 19,
p. 60; 47, p. 66.
cease to act at dismissal, D.
109, p. 79.
not restored to exercise of func-
tions by return of certificate,
D. 109, p. 79.

Dead, burial of, W. xiv. p. 108.
not to be prayed for, [C. xxi. 4;
L. 183].

Debts, duty of paying, [L. 141].

Decalogue. See *Commandments*.

Decisions, judicial, not to be re-
versed unless regularly taken
up, by appeal or complaint,
D. 75, p. 72.

Degrees of consanguinity, [C. xxiv.
4]; W. xii. 3, p. 104.

Delegates, appointment of, G. ix.
6, p. 23; xi. 1, p. 27; xii. 2, p.
30.

See also *Commissioners*.

Demission of ministry, D. 52, p.
68.

Deposition, only way of divest-
ing Ruling Elder or Deacon
of office, G. xiii. 6, p. 33.
by Session, D. 35, p. 64; 47, p.
66.
of minister, D. 41, p. 65; 42, 45,
p. 66; 54, p. 68.
cautions in cases of, D. 42, p.
66.
restoration after, D. 44, p. 66.
without process, D. 54, p. 68.

Desertion, wilful and irremediable;
ground for divorce, [C.
xxiv. 6].

forbidden, [L. 139].

Despair, [L. 105].

Differences between judicatories,
D. xiv. p. 85.
procedure of aggrieved judi-
catory in, D. 137, p. 85.
lodgment of notice of memorial
in, D. 137, 139, pp. 85, 86.
committee to conduct case in,
D. 138, p. 85.
authority and judgment of
higher judicatory in, D. 139,
p. 86.
appeal in, D. 139, p. 86.

Directory for Worship, p. 87.

Discipline, Book of, p. 57.

Discipline, warrant for, [C. xxiii.
3; L. 45]; G. i. 3, p. 12.
ends of, [C. xxx. 3]; G. i. 3, p.
12; D. 2, p. 57.
duty of officers to exercise, [L.
108]; G. i. 3, p. 12.
in accord with scriptural rules,
G. i. 3, p. 12; i. 7, p. 13; D. 1,
3, 4, p. 57.

Discipline, purely moral or spiritual, G. i. 8, p. 13; viii. 2, p. 21.
 vigor and strictness of, G. i. 8, p. 13.
 an ordinance of Christ in a particular church, G. vii. p. 18.
 jurisdiction in, of Session, G. ix. 6, p. 22; D. 19, p. 60; 108, p. 79.
 of Presbytery, G. x. 8, p. 26; D. 19, p. 60; 108, p. 79.
 of Synod, G. xi. 4, p. 28.
 of Assembly, G. xii. 4, 5, p. 30.
 controversies respecting, decided by Assembly, G. xii. 5, p. 30.
 definition of, D. 1, p. 57.
 who are subject to, D. 1, p. 57; 8, p. 58.
 discretion in exercise of, D. 2, p. 57; 8, p. 58; 14, p. 59; 37, p. 65; 42, 43, p. 66.
 children of the Church subject to, D. 6, p. 58.
 cases of, in extinct church, D. 112, p. 80.
 in extinct Presbytery, D. 113, p. 80.
 See also *Censures*.
 Disease, purpose of, W. xiii. 2, p. 107.
 Dismission, of ministers, reported to Synod, G. x. 8, p. 26.
 jurisdiction in cases of, D. xi. p. 79.
 terminates right to deliberate or vote, D. 109, p. 79; 110, p. 80.
 terminates exercise of official functions, D. 109, p. 79.
 See also *Certificates*.
 Dissents, D. x. p. 78.
 definition of, D. 103, p. 78.
 form of, D. 105, p. 78.
 entered on records, D. 105, p. 78.
 right of, D. 107, p. 79.
 in judicial cases, D. 107, p. 79.
 Dissolution, of General Assembly, G. xii. 8, p. 31.
 of pastoral relation, G. xvi. 3, p. 45; xvii. p. 47.
 Division on vote, R. 27, p. 155.
 Divorce, grounds of, [C. xxiv. 5, 6].
 party obtaining, for adultery, may marry, [C. xxiv. 5].
 procedure in, public and orderly, [C. xxiv. 6].
 Doctrine, sound, minister to preach, G. xiv. 4, p. 35; W. vii. 1, 2, p. 93. | Doctrine, soundness of, preserved by higher judicatories, G. x. 1, p. 24.
 questions of, power of Presbytery in, G. x. 7, p. 25.
 decisions of Synod affecting, not final, G. xi. 4, p. 28.
 controversies of, Assembly to decide, G. xii. 5, p. 30.
 matter for discipline, D. 3, p. 57.
 text of sermon should contain, W. vii. 2, p. 93.
 Drink, temperance in, [L. 135, 136].
 Drunkenness, [L. 139].
 Duties of superiors, inferiors and equals, [L. 124-133; S. 64-66].
 Duty to God, rule of, [C. i. 4; L. 5, 92; S. 3, 40].
 shown by light of nature, [C. xxi. 1].
 required of man, [L. 91; S. 39].

ELDERS, ministers are, G. iv. p. 16.
 See *Ruling Elders*.
 Election of officers, right of, in society, G. i. 6, p. 13.
 of commissioners to Assembly, G. xii. 2, p. 30; xxii. 1, p. 52.
 of Ruling Elders, G. xiii. 2, p. 32.
 of Deacons, G. xiii. 2, p. 32.
 of Moderators, G. xix. 3, p. 50; R. 2, p. 141.
 members in *trans.* may not vote in, D. 109, p. 79; 110, p. 80.
 Election of Pastor, G. xv. 1-5, p. 38.
 meeting for, how called, G. xv. 1, p. 38.
 minister to preside at, G. xv. 2, p. 38.
 notice of meeting for, G. xv. 3, p. 38.
 voting in, G. xv. 4, p. 39; D. 109, p. 79.
 minority at, G. xv. 5, p. 39.
 majority at, G. xv. 5, p. 39.
 Emergency meetings, of judicatories, G. x. 9, p. 27; xix. 2, p. 49.
 Employments, worldly, rest from, on Sabbath, [L. 117, 119; S. 60, 61].
 Enemies, prayer for, [L. 183].
 Engagements, sins against, aggravated, [L. 151].
 Envy, [L. 128, 132, 142, 148; S. 81].

Equals, duties of, [L. 131].
 Errors, power of Presbytery in, G. x. 8, p. 26.
 testimony of Assembly against, G. xii. 5, p. 30.
 to be carefully considered, D. 42, p. 66.

Eucharist. See *Lord's Supper*.

Evangelist, definition of, G. xv. 15, p. 44; xviii. p. 48.

ordination of, G. xv. 15, p. 44.
 as missionary, G. xviii. p. 48.

Local, C. R. 1, p. 113.

Evidence, D. viii. p. 69.
 insufficient, D. 8, p. 58; 37, p. 65.
 specified with charges, D. 16, p. 60.
 competent, other than testimony, D. 24, p. 62; 59, p. 69.
 introduction of, D. 24, p. 62.
 in rebuttal, D. 24, p. 62.
 new, during trial, D. 24, p. 62.
 filing of, D. 25, p. 62.
 questions as to, D. 28, p. 63.
 care in receiving, D. 55, p. 69.
 kinds of, D. 59, p. 69.
 other, necessary to support one witness, D. 59, p. 69.
 records of judicatory are good and sufficient in every other judicatory, D. 64, p. 70.
 new, after trial, D. 69, p. 71.
 new, during prosecution of appeal, D. 70, p. 71.

See also *Testimony*.

Evidence of repentance, D. 41, 51, pp. 65, 67; W. xi. 2, 7, pp. 101, 103.

Evil-doers, punishment of, [L. 129].

Evils in churches, power of Presbytery to redress, G. x. 7, p. 25.

Exceptions, D. 26, p. 63.

Exclusion, power of, [C. xxx. 2]; G. viii. 2, p. 21.

Excommunication, highest censure, [C. xxx. 4]; G. viii. 2, p. 21; D. 35, p. 64.

power of Session in, G. ix. 6, p. 22; D. 35, p. 64; 41, p. 65; 47, p. 66.

power of Presbytery in, D. 41, p. 65; 54, p. 68.

not without process, for neglect of ordinances, D. 51, p. 67.

without process, of minister joining heretical denomination, D. 54, p. 68.

without process, of person, suspended after trial, continuing impenitent, W. xi. 5, p. 102.

Excommunication, design of, W. xi. 5, p. 102.
 sentence of, W. xi. 6, p. 102.
 publication of, W. xi. 6, p. 102.
 omission of publication of, W. xi. 6, p. 103.
 restoration from, W. xi. 7, p. 103.

Executive Commission, of Presbytery, G. x. 7, p. 26.
 of Synod, G. xi. 4, p. 28.
 of Assembly, G. xii. 4, p. 30.

Experience, aggravates sin, [L. 151].

Exounding of the Scriptures, W. iii. 3, p. 89; vii. 2, p. 93.

Extraordinary meetings, of judicatories, D. x. 9, p. 27; xix. 2, p. 49.

FAMILY of God, The Church, [C. xxv. 2].

Family, and the Sabbath, [L. 118]; W. i. 3, 4, pp. 87, 88.
 duties of head of, W. xvi. 4, 5, p. 121.

Family instruction, time for, W. xvi. 5, p. 121.
 importance of, W. xvi. 5, p. 121.

Family worship, W. xvi., p. 120.
 on the Sabbath, W. i. 4, p. 88.
 singing at, W. iv. 1, p. 89.
 time for, W. xvi. 3, p. 111.
 leader of, W. xvi. 4, p. 111.
 manner of, W. xvi. 4, p. 111.
 participants in, W. xvi. 4, p. 111.

Fasting, W. xv., p. 109.
 part of worship of God, [C. xxi. 5; L. 108].
 an ordinance of Christ in the Church, G. vii., p. 19.

Fasts, before ordination, G. xv. 11, p. 41.
 before Lord's Supper, W. ix. 6, p. 100.
 marriage not to be during, W. xii. 7, p. 104.
 propriety of observance of, W. xv. 2, p. 109.
 who to observe, W. xv. 3, p. 109.
 private, W. xv. 3, 4, p. 109.
 congregational, W. xv. 3, 4, p. 109.

presbyterial, W. xv. 3, 4, p. 109.
 synodical, W. xv. 3, 4, p. 109.
 General Assembly and, W. xv. 4, p. 109.
 civil power and, W. xv. 4, p. 109.
 public notice of, W. xv. 5, p. 110.

Fasts, public worship in, W. xv. 6, 7, p. 110.
 duty of ministers, W. xv. 7, p. 110.

Father and mother, meaning of, in fifth commandment, [L. 124].

Fear of God, required, [L. 104].

Fees, for counsel, prohibited, D. 27, p. 63.

Fellowship, right hand of, G. xiii. 5, p. 33; xv. 14, p. 43.

Flattery, [L. 144, 145].

Flesh, temptations of, [L. 195].

Food, temperate use of, [L. 135, 136].

Forbearance, with respect to non-essentials in religion, G. i. 5, p. 13.

Foreign churches, correspondence with, G. xii. 5, p. 30.

Foreign ministers. See *Ministers*.

Forgery, [L. 145].

Forgiveness of injuries, [L. 135, 194; S. 105].

Form of Government, p. 11.

Forms, for dissolution of Assembly, G. xii. 8, p. 31.
 for ordination of Ruling Elders and Deacons, G. xiii. 4, p. 32.
 for giving right hand of fellowship, G. xiii. 5, p. 33; xv. 14, p. 43.
 for licensure, G. xiv. 7, p. 36.
 for ordination of minister, G. xv. 12, p. 41.
 of evangelist, G. xv. 15, p. 44.
 for installment of Pastor, G. xv. 12, 13, p. 41; xvi. 6, p. 46.

Forms, of Commission to General Assembly, G. xxii. 2, p. 52.
 of charges and specifications, D. 16, 17, p. 60.
 of oath or affirmation, D. 62, p. 70.
 of prayer, confinement to fixed, not approved, W. v. 4, p. 91.
 for Baptism, W. viii. 2, 3, p. 95.
 for Lord's Supper, W. ix. 4, 5, p. 97.
 for suspension, W. xi. 2, p. 101.
 for excommunication, W. xi. 6, p. 102.
 for restoration, W. xi. 7, p. 103.
 for marriage, W. xii. 8, p. 105.

Fornication, [C. xxiv. 5; L. 139].

Fraud, [L. 142].

GAMBLING. [L. 142].

General Assembly, G. xiii. p. 29.
 Synod to propose measures to, G. xi. 4, p. 28.

General Assembly, definition of, G. xii. 1, p. 29.
 title of, G. xii. 1, p. 29.
 composition of, G. xii. 2, p. 30.
 representation in, G. xii. 2, p. 30; D. 110, p. 80.

commissioners to, G. xii. 2, p. 30; xii. 7, p. 31; xxii., p. 52.

quorum of, G. xii. 3, p. 30.

powers of, G. xii. 4-6, pp. 30, 55.
 judicial commission of, G. xii. 4, p. 30; D. 118, p. 81.

correspondence of, G. xii. 4, 5, p. 30.

overtures from, G. xii. 6, p. 30.
 annual meeting of, G. xii. 7, p. 31.

moderator of, G. xii. 7, p. 31; xix. 3, p. 50.

sermon before, G. xii. 7, p. 31; xix. 3, p. 50.

prayer, opening and closing sessions of, G. xii. 8, p. 31.

dissolution of, G. xii. 8, p. 31.

power of, over missions, G. xviii., p. 48.

powers and duties of, respecting amendments of Constitution, G. xxiii., p. 53; A. L., p. 119.

exceptions may not be taken in trial before, D. 26, p. 63.

fast or thanksgiving appointed by, W. xv. 4, p. 109.

administrative acts, A. L., p. 117.

corporate rights, A. L., p. 118.

funds, A. L., p. 120.

official records during separation into Old School and New School, A. L., p. 118.

See also *Commissioners*.

Gifts, possession of, aggravates sin [L. 151].

Giving, duty of, [L. 141]. See *Offerings*.

Gluttony, [L. 139].

God, Author of Holy Scriptures, [C. i. 4].

worship of, [C. ii. 2, xxi.; L. 104, 179; S. 46]; W., p. 87.

law of, written in man's heart, [C. iv. 2].

permits sin, [C. v. 4, vi. 1].

the law of, [C. xix.; L. 91-98; S. 39-41].

Lord of conscience, [C. xx. 2]; G. i. 1, p. 12.

house and family of, The Church, [C. xxv. 2].

acknowledgment of, [L. 104; S. 46].

God, veneration of name of, [L. 112; S. 54].
 tempting of, [L. 105].
 sins immediately against, aggravated, [L. 151].

Gospel, obligation to moral law strengthened in, [C. xix. 5].
 law not contrary to, [C. xix. 7].
 worship not tied to any place under, [C. xxi. 6].
 two sacraments in, [C. xxvii. 4].
 minister of, [C. xxviii. 2; L. 176].
 to be preached to all nations, [L. 53].
 ministry of, [L. 63].

Government, Church, [C. xxxi.].; G. i., p. 12; viii., p. 20. appointed by Christ, [C. xxxii. 3; xxx. 1; L. 45]; G. i. 2, p. 12. State should not interfere with, [C. xxiii. 3]; G. i. 1, p. 12. distinct from civil, [C. xxx. 1, xxxi. 4]; G. viii. 2, p. 20. administered by synods and councils, [C. xxxi.]; G. viii. 1, p. 20. principles of, G. i., p. 12. exercised by Ruling Elders, G. viii., p. 17. some form of, necessary, G. viii. 1, p. 20. warrant for Presbyterian, G. viii. 1, p. 20. difference of, G. viii. 1, p. 20. See also *Censures, Discipline, Judicatories, Government, Form of*, p. 11.

Grace, advancement in, aggravates sin, [L. 151].

Grievance, matters of, between coördinate judicatories, D. 137-139, p. 85.

HATRED toward God, [L. 105]. toward man, [L. 136].

Head of the Church. See *Christ*. Head of the Family. See *Family*. Heaven, [C. xxxii. 1, xxxiii. 2; L. 53, 86, 90, 192; S. 28, 103]. Kingdom of, inheritance in, [C. viii. 5].

Hell, [C. xxxii. 1, xxxiii. 2; L. 29, 85, 89; S. 19].

Heresy, accountability for, [C. xx. 4]; G. i. 3, 4, p. 12; D. 3, p. 57. discrimination in judgment of, G. i. 5, p. 13; D. 42, p. 66. may call for deposition, D. 42, p. 66. neglect of, by judicatory, D. 77, p. 73.

Heretical denomination, minister joining, D. 54, p. 68.

Heretics, oath made to, not to be violated, [C. xxii. 4]. marriage with, [C. xxiv. 3].

History, Ecclesiastical, examination of candidate in, G. xiv. 4, p. 35.

Holiness, Assembly to promote, G. xii. 5, p. 30.

Holy Scriptures. See *Scriptures*. Humiliation, public, W. xii. 7, p. 104; xv. 7, p. 110. See also *Fasts*.

Humility, necessary to acceptable prayer, [C. xxi. 3; L. 185]. before God, required, [L. 104]. prayer for, [L. 192].

Husband of Church, Christ, [C. xxv. 1; L. 66].

Hypocrisy, [L. 113].

IDLENESS, profanation of Sabbath, [L. 119; S. 61]. sinful, [L. 139, 142].

Idolatry, forbidden, [L. 105, 109; S. 47, 51]. monuments of, to be removed, [L. 108]. prayer for prevention and removal of, [L. 190].

Ignorance, prayer for prevention and removal of, [L. 190].

Ignorant not to be admitted to Lord's table, [C. xxix. 8; L. 173]; W. ix. 2, 4, p. 97.

Images, worship of, [L. 107, 109; S. 49, 51].

Immorality, Assembly's testimony against, G. xii. 5, p. 30.

Impatience, [L. 105].

Incestuous marriages, [C. xxiv. 4]; W. xii. 3, p. 101.

Infants, baptism of, [C. xxviii. 4; L. 166, 177; S. 95]; W. viii. 2, p. 95. See also *Baptized Children, Children*.

Inferiors, duties of, [L. 127].

Inferiors, sins of, [L. 128]. duties toward, [L. 129]. sins against, [L. 130].

Infidelity, of civil magistrate, [C. xxiii. 4]. forbidden, [L. 105; S. 47].

Infidels, oaths made to, not to be violated, [C. xxii. 4].

Infirmity, of Ruling Elders, G. xiii. 6, p. 33. acts of, D. 43, p. 66.

Injustice, [L. 130, 142, 145; S. 75].

Innocent party in divorce may marry again, [C. xxiv. 5].

protection and defence of, [L. 135, 144].

Inspiration of Scripture, [C. i. 2, 8].

Installment of Pastor, G. xv. 12, 13, p. 41; xvi. 4-7, p. 46.

power of Presbytery in, G. x. 7, p. 25.

call as petition for, G. xv. 8, p. 40.

definition of, G. xvi. 4, p. 46.

by whom performed, G. xvi. 4, p. 46.

notice to congregation of, G. xvi. 5, p. 46.

sermon at, G. xvi. 6, p. 46.

form of, G. xvi. 6, p. 46.

questions to minister in, G. xvi. 6, p. 46.

questions to people in, G. xvi. 6, p. 46. *See* G. xv. 13, p. 43.

charges in, G. xvi. 6, p. 46.

greeting to Pastor after, G. xvi. 7, p. 47.

Installation of Ruling Elder or Deacon, G. xiii. 4, 5, p. 32.

Instruction, of children, W. viii. 2, p. 95; x. 1, p. 100; xvi. 5, p. 111.

of the sick, W. xiii. 2-9, p. 107.

Instructions, by Assembly, G. xii. 4, p. 30.

Intemperance, [L. 136, 139].

Interlocutory meetings, R. 39, p. 146.

Investigations, necessary for ends of discipline, D. 7, p. 58.

of slander, D. 13, p. 59.

to be speedy, D. 33, p. 64; 46, p. 66.

of cases neglected by lower judiciary, D. 77, p. 73.

Irreverence, [L. 113; S. 55].

jest, profane, [L. 113].

Joy, in God, a duty, [L. 104].

prayer for, [L. 194].

Judgment, The Last, [C. xxxiii.; L. 88, 90; S. 38].

Christ, the Judge in, [C. viii. 1, 4; xxxiii. 1; L. 51, 56; S. 28].

who shall be judged at, [C. viii. 4; xxxiii. 1; L. 88].

design of, [C. xxxiii. 2].

the righteous in, [C. xxxiii. 2; L. 90; S. 38].

the wicked in, [C. xxxiii. 2; L. 89].

Judgment, judicial, of Synod, when final, G. xi. 4, p. 28.

Judgment in absence of accused, D. 22, p. 61.

after plea of "guilty," D. 23, p. 61.

entered after vote on each specification and charge, D. 24, p. 62.

counsel may not sit in, D. 24, p. 62; 27, p. 63.

entry of, on minutes, D. 25, p. 62; 48, p. 67; 99, p. 77.

final, transmitted to original judiciary, D. 30, p. 64.

in cases without process, D. 48, p. 67.

reversed, only on appeal or complaint, D. 75, 76, p. 72.

in cases of reference, D. 80, 82, p. 73.

complaint against, D. 84, p. 74.

final, D. 94, p. 76.

appeal from, D. 94, p. 76.

mistaken or unjust, D. 95, p. 76.

stands when appeal abandoned, D. 97, p. 76.

read in trial of appeal, D. 99, p. 77.

affirmed, reversed, or modified, D. 99, p. 77.

of appellate court recorded, D. 99, p. 77.

of admonition or rebuke, stayed by appeal, D. 100, p. 78.

dissent from or protest against, D. 107, p. 79.

of Judicial Commissions, D. 122, 123, p. 80.

prosecuting committee may not sit in, D. 11, 12, p. 59; 24, p. 62.

Judgment, Private, inalienable right of, G. i. 1, p. 12.

Judgments, Temporal, punishment for sins of believers, [C. xvii. 3].

sins against, aggravated, [L. 151].

Judicatories, Rules for, p. 141.

Judicatories, the several kinds of, G. viii. 1, p. 20.

warrant for, G. viii. 1, p. 20.

have no civil jurisdiction, G. viii. 2, p. 20.

powers of, G. viii. 2, p. 21.

to support their missionaries, G. xviii., p. 48.

moderator of, necessary, G. xix. 1, p. 49.

extraordinary meetings of, G. xix. 2, p. 49.

clerk of, G. xx., p. 50.

expenses of Commissioners to, G. xxii. 3, p. 53.

Judicatories, subject to discipline, D. 1, p. 57; 137-139, p. 85.
 discretion of, in discipline, D. 2, p. 57; 42, p. 66.
 prosecution initiated by, D. 7, p. 58; 10-12, p. 59.
 investigation of slander by, D. 13, p. 59.
 discretion of, as to trial of charges together, D. 17, p. 60.
 original jurisdiction of, D. 19, p. 60; 108, p. 79.
 trial by, procedure in, D. 20-24, p. 61; 61, p. 69.
 objections to organization or jurisdiction of, D. 23, p. 61.
 private session of, for judgment, D. 24, p. 62.
 minutes of, D. 25, p. 62.
 of last resort, no exceptions in, D. 26, p. 63.
 no professional counsel in, D. 27, p. 63.
 may sit with closed doors, D. 32, p. 64; R. 38, p. 146.
 may debar member under charges, from Lord's Table, D. 33, p. 64.
 from exercise of office, D. 33, p. 64.
 from voting, D. 40, p. 65.
 consent of, to restoration, D. 44, p. 66.
 power of, in cases without process, D. 48-54, p. 67.
 offence in presence of, D. 48, p. 67.
 may decide competency of witnesses, D. 55, 56, p. 69.
 records of, as evidence, D. 65, p. 70.
 testimony before, as evidence before other bodies, D. 65, p. 70.
 may appoint commission to take testimony, D. 66, p. 70.
 members of, may be witnesses, D. 67, p. 71.
 unconstitutional proceedings of, D. 76, p. 72.
 neglect of duty by, D. 77, p. 73.
 may answer protests, D. 106, p. 78.
 jurisdiction of, in cases of dismission, D. 108-113, p. 79.
 differences between, D. xiv., p. 85.
 Rules for, p. 141.
 roll of, R. 10, p. 142.
 minutes of, presented for correction and approval, R. 12, p. 142.

Judicatories, interlocutory meetings of, R. 39, p. 146.
 judicial sessions of, R. 40, p. 146.
 permanent officers of, corresponding members, R. 42, p. 147.
 closing exercises of, R. 43, p. 147.
 See also *Members, Records*.
 Judicatories, Higher, may institute process in neglect of lower, D. 19, p. 60.
 ways in which a cause may be carried to, D. 71-102, p. 71.
 review of records by, D. 72-77, p. 72.
 references to, D. 78-83, p. 73.
 complaints to, D. 84-93, p. 74.
 appeals to, D. 94-102 p. 76.
 may appoint Judicial Commission, D. 118, p. 81.
 Judicatories, Lower, neglect of process by, D. 19, p. 60.
 obliged to send up records, D. 72, p. 72; 93, p. 75.
 irregular proceedings of, D. 75, p. 72.
 unconstitutional proceedings of, D. 76, p. 72.
 neglect of duty by, D. 77, p. 73.
 reference from, D. 78-83, p. 73.
 action upon judgment of, in appeal, D. 99, p. 77.
 memorials to higher, in differences between judicatories, D. 137-139, p. 85.
 shall appoint a committee to conduct case before higher judicatories, D. 138, p. 85.
 Judicial cases, D. 5, p. 58. See *Cases*.
 Judicial Commissions. See *Commissions*.
 Judicial Committee, duties of, R. 41, p. 146.
 may vote, R. 41, p. 146.
 Judicial decisions. See *Decisions, Judgment*.
 Judicial sessions, solemn announcement in, R. 40, p. 146.
 Judicial laws of the Old Testament, [C. xix. 4].
 Jurisdiction, ecclesiastical distinct from civil, [C. xxxi. 4]; G. viii. 2, p. 20.
 of Session, G. ix. 6, p. 22; D. 19, p. 60; 108, p. 79.
 of Presbytery, G. x. 7, p. 25; D. 19, p. 60; 108, p. 79; 112, p. 80.
 of Synod, G. xi. 4, p. 28; D. 108, p. 79; 113, p. 80.

Jurisdiction, ecclesiastical distinct from civil, of Assembly, G. xii. 4, 5, p. 30; D. 108, p. 79. over church members, G. ix. 6, p. 22; D. 19, p. 60; 49-51, p. 67; 53, p. 68; 109, p. 79. over ministers, G. x. 7, p. 25; D. 19, p. 60; 37-46, p. 65; 52, 54, p. 68; 110, 111, p. 80; 115, p. 81. over licentiates, G. xiv. 7, p. 37; xiv. 10, p. 38; D. 111, p. 80; 115, p. 81. over communicants, D. 19, p. 60. over children of church, D. 6, p. 58; W. x. 1, p. 100. original, D. 19, p. 60; 108, p. 79. objections to, D. 23, p. 61. in cases of dismissal, D. 108, p. 79. over communicants *in trans.*, D. 109, p. 79. over ministers *in trans.*, D. 116, p. 81. over members of extinct church D. 112, p. 80. over members of extinct Presbyterian, D. 113, p. 80. Justice, to be maintained by civil magistrate, [C. xxiii. 2]. public, capital punishment in, [L. 136]. duty of, [L. 141, 144, 145].

KEYS. Power of the, [C. xxx. 2]. to whom committed, [C. xxx. 2]. magistrates may not assume, [C. xxiii. 3].

Killing, in public justice, [L. 136]. in lawful war, [L. 136]. in necessary defense, [L. 136].

Kindness, [L. 135].

King, Christ's office of, [C. xxx. 1; L. 45; S. 26].

Kingdom of Christ, the Church, [C. xxv. 2]; G. ii. 1, p. 14; W. v. 2, p. 90.

LABOR. temperance in, [L. 135, 136]. diligence in, [L. 138].

Landmarks, removing, [L. 142].

Languages, Original, [C. i. 8]. trial of candidates in, G. xiv. 4, p. 35.

Larger Catechism, p. 6.

Lasciviousness, [L. 139].

Latin, trial of candidates in, G. xiv. 4, p. 35.

Law of God, [C. xix.; L. 91-98; S. 39-41].

Law, Judicial, of Old Testament, how far obligatory, [C. xix. 4].

Law, Moral, [C. vi. 6, vii. 2, xix. 1, 2, 5-7; L. 93-96; S. 40, 41]. continues to be binding, [C. xix. 2, 5]. use of, under Gospel, [C. xix. 6, 7; L. 93-98; S. 41]. sins against express letter of, aggravated, [L. 151].

Laws of Church.

See *Censures. Government.*

Laws of State, to be obeyed, [C. xxiii. 4; L. 124, 127].

Lawsuits, [L. 141, 142].

Lay on the table, Motion to, undebatable, R. 18, 21, p. 143. subsidiary, R. 19, p. 143. precedence of, R. 19, p. 143. for the present, R. 21, p. 143. unconditionally, R. 21, p. 143.

Laying on of hands, G. xv. 14, p. 43.

Leave of absence, G. xix. 2, p. 49; R. 37, p. 146.

Lecture, in trial of candidate, G. xiv. 4, p. 35.

Legacies, use by Boards, A. L., p. 138.

Lending, duty of, [L. 141].

Liberty, Christian, [C. xx]. of conscience, [C. xx.]; G. i. 1, p. 12. end of, [C. xx. 3]. abuse of, [C. xx. 3, 4]. of worship, [C. xxiii. 3].

License, form of, G. xiv. 8, p. 37. recall of, G. xiv. 11, p. 38. of Local Evangelist, C. R. 1, p. 113.

Licenses. See *Licentiates*.

Licensure, G. xiv. 7, 8, p. 36. report of, to Synod, G. x. 9, p. 27. trials for, G. xiv. 3, 4, pp. 35, 56; C. R. 2, p. 114. record of, G. xiv. 8, p. 37. length of term, A. L., p. 134.

Licentiates reported to Synod, G. x. 8, p. 26. warrant for trials of, G. xiv., p. 34. trials of, G. xiv. 3, 4, p. 35; 9, pp. 37, 56. mode of licensing, G. xiv. 7, 8, p. 36. vows of, G. xiv. 7, p. 36. jurisdiction over, G. xiv. 7, p. 36; xiv. 10, p. 38; xviii., p. 48; D. 111, p. 80; 115, p. 81. as communicants, D. 19, p. 60. certificate of, G. xiv. 8, p. 37.

Licentiates, removal of, to another Presbytery, G. xiv. 10, p. 38.
 credentials or testimonials of, G. xiv. 10, p. 38; xviii., p. 48.
 call to, G. xv. 1-9, p. 38.
 of another Presbytery, G. xv. 10, p. 41.
 as missionaries, G. xviii., p. 48.
 certificate of dismission of, specific, D. 111, p. 80.
 how long valid, D. 115, p. 81.
 foreign, reception of, A. L., p. 125.
 from denominations in the U. S. A., A. L., p. 130.
 time limit of licenses, A. L., p. 134.

Life, preservation of, [L. 135, 136; S. 68, 69].

Light of nature, certain matters to be ordered by, [C. i. 6].
 practices contrary to, censurable, [C. xx. 4].
 proportion of time for worship, [C. xxi. 7].
 less for fourth than other commandments, [L. 121].
 sins against, aggravated, [L. 151].

Limitations of time, D. xii., p. 80.
 in call of special meeting of Presbytery, G. x. 9, p. 27.
 in term of Ruling Elders or Deacons, G. xiii. 8, p. 34.
 in theological study of candidates, G. xiv. 6, p. 36.
 in citation in calls, G. xvi. 2, p. 44.
 in election of commissioners to Assembly, G. xxii. 1, p. 52.
 in first citation, D. 20, p. 61.
 in subsequent citations, D. 22, p. 61.
 in deposition after suspension from office, D. 41, p. 65.
 in restoration of deposed minister, D. 44, p. 66.
 in judgment without process, D. 48, p. 67.
 in suspension of, absentees, D. 50, p. 67.
 in suspension for neglect of ordinances, D. 51, p. 67.
 in demission of ministry, D. 52, p. 68.
 in notice of complaint, D. 85, p. 74.
 in lodgment of complaint, D. 87, p. 75.
 in notice of appeal, D. 96, p. 76.
 in lodgment of appeal, D. 97, p. 77.

Limitations of time in return of certificate, D. 109; 110, p. 80.
 in validity of certificate, D. 114, 115, p. 80.
 in qualified certificate, D. 116, p. 81.
 in prosecution, D. 117, p. 81.
 in sessions of judicial commissions, D. 120, p. 82.
 in lodgment of notice of memorial in differences between judicatories, D. 137, p. 85.
 in excommunication after suspension on trial, W. xi. 5, p. 102.
 in license of local evangelist, C. R. 1, p. 113; A. L., p. 134.
 in ordination of local evangelist, C. R. 1, p. 113.
 in Assembly's veto, A. L., p. 123.

Local evangelists, C. R. 1, p. 113.

Lord's Day. See *Sabbath*.

Lord's Prayer. See *Prayer*.

Lord's Supper. [C. xxix.; L. 168-177; S. 96, 97]; W. ix., p. 97.
 dispensed by ministers only and how, [C. xxix. 3, 4; L. 169].
 private administration of, [C. xxix. 3, 4].

denial of cup in, [C. xxix. 4].
 unworthy approach to, [C. xxix. 8; S. 97].

who may not be admitted to, [C. xxix. 8; L. 173].

preparation for, [L. 171; S. 97].
 cases of doubting that may not exclude from, [L. 172].

duties required in partaking of, [L. 174].

after partaking of, [L. 175].

Session can exclude from, G. ix. 6, p. 22.

administration of, W. ix., p. 97.
 how often celebrated, W. ix. 1, p. 97.

who to be excluded from, W. ix. 2, p. 97.

notice of, to be given, W. ix. 3, p. 94.

preparation for, W. ix. 3, p. 97.
 preceded by sermon, W. ix. 4, p. 97.

form of administration of, W. ix. 4, 5, p. 97.

fast before, W. ix. 6, p. 100.

admission to, W. x., p. 100.

Love, conjugal, [L. 138].

word to be preached with, [L. 159].

Lusts, unnatural, [L. 139].

Lying, [L. 145; S. 78].

MAGISTRATE. Civil, [C. xxiii.].
ordained of God, [C. xx. 4, xxiii. 1].
subject to discipline of Church, [C. xx. 4].
obedience of Christians to, [C. xx. 4, xxiii. 4].
Christian may be, [C. xxiii. 2].
may wage war, [C. xxiii. 2].
may not assume ecclesiastical powers, [C. xxiii. 3].
duties of to church and people, [C. xxiii. 3; L. 129].
duties of people to, [C. xxiii. 4; L. 127].
prayer for, [C. xxiii. 4; L. 183]; W. v. 2, p. 90.
pope has no power over, [C. xxiii. 4].
fast or thanksgiving appointed by, W. xv. 4, p. 109.
Majority, in election of pastor, G. xv. 5, p. 39.
Malice, aggravation of sin, [L. 151].
Man, chief end of, [L. 1; S. 1].
Man-stealing, [L. 142].
Manners, reformation of, G. xii. 5, p. 30.
Marriage, [C. xxiv.]; W. xii., p. 104.
end of, [C. xxiv. 2; L. 20].
for whom lawful, [C. xxiv. 3]; W. xii. 3, 4, p. 104.
with whom it should not be formed, [C. xxiv. 3].
incestuous, [C. xxiv. 4]; W. xii. 3, p. 104.
warrant for dissolution of, [C. xxiv. 5, 6].
not a sacrament, W. xii. 1, p. 104.
nature of, W. xii. 1, 6, p. 104.
laws to regulate, W. xii. 1, p. 104.
of Christians, W. xii. 2, p. 104.
by a minister, W. xii. 2, p. 104.
parties to, W. xii. 3, 4, p. 104.
consent of parents to, W. xii. 4, p. 104.
of minors, W. xii. 4, p. 104.
duty of parents concerning, W. xii. 5, p. 104.
public nature of, W. xii. 6, p. 104.
publication of intention of, W. xii. 6, p. 104.
ministers to be careful in, W. xii. 6, p. 104.
obedience to civil law in, W. xii. 6, p. 104.
certification to ministers before, W. xii. 6, p. 104.

Marriage, objections to, W. xii. 6, 8, p. 104.
witnesses to, W. xii. 7, p. 104.
time of, W. xii. 7, p. 104.
not on fast-day, W. xii. 7, p. 104.
certificate of, by minister, W. xii. 7, p. 104.
questions to parties in, W. xii. 8, p. 105.
duties of parties in, W. xii. 8, p. 105.
instruction to parties in, W. xii. 8, p. 105.
prayers at, W. xii. 8, p. 105.
institution of, W. xii. 8, p. 105.
purposes of, W. xii. 8, p. 105.
forms in, W. xii. 8, p. 105.
vows of parties in, W. xii. 8, p. 105.
register of, W. xii. 8, p. 105.
Mass, abomination of the, [C. xxix. 2].
Means, unlawful, [L. 105].
Means of grace, sins against, aggravated, [L. 151].
Meetings, Congregational, for election of pastor, G. xv. 1-5, p. 38.
called by Session, G. xv. 1, p. 38.
moderated by minister, G. xv. 2, 4, p. 38.
notice of, G. xv. 3, p. 38.
voters in, G. xv. 4, p. 39; D. 109, p. 79.
proceedings of, D. 72, p. 72; A. L., 135.
Meetings of judicatories, extraordinary or special, G. xix. 2, p. 49.
private, D. 32, p. 64; R. 38, p. 146.
opened with prayer, R. 1, p. 141.
adjourned by less than quorum, R. 3, p. 141.
minutes presented at, R. 12, p. 142.
interlocutory, R. 39, p. 146.
for judicial business, R. 40, p. 146.
closed with prayer, R. 43, p. 147.

See also *General Assembly*, *Presbytery*, *Session*, *Synod*.

Members, Church. See *Church Members*, *Communicants*.
Members of judicatory, not voting, R. 25, p. 144.
silent, R. 25, p. 144.

Members of judicatory, personal reflections by, R. 28, p. 145.
 to be seated, R. 30, p. 145.
 order of, in speaking, R. 29, 30, p. 145.
 to address the Moderator, R. 31, p. 145.
 conduct of, R. 31, 32, p. 145.
 deviating from subject, R. 34, p. 146.
 aggrieved at decisions, R. 36, p. 146.
 disorderly, R. 35, p. 146.
 retiring from judicatory, R. 37, p. 146.

Memorials, to be received by clerk, R. 11, p. 142.
 in grievances against co-ordinate judicatories, D. 121, p. 137-139, p. 85.
 notice of, time-limit of, D. 137, p. 85.
 lodgment of, D. 137, p. 85.
 sustained, effect of, D. 139, p. 86.

Men, prayer for all, [C. xxi. 4; L. 183]; W. v. 2, p. 90.

Mercy, works of, on Sabbath, [C. xxi. 8; L. 117; S. 60]; W. i. 6, p. 88.

sins against, aggravated, [L. 151].

Mileage System, A. L., p. 120.

Ministers, to preach doctrines of faith and repentance, [C. xv. 1].
 the Word of God to be preached by, [L. 158].
 none other than, to administer sacraments, [C. xxviii. 4, xxviii. 2, xxix. 3; L. 169].
 maintenance of, [L. 108].
 how the Word is to be preached by, [L. 159].
 prayer for, [L. 183].
 given to visible Church by Christ, [C. xxv. 3]; G. i. 3, p. 12.
 office of, first in church, G. iv. p. 16.

Ministers, scriptural names of, G. iv., p. 16.
 duties of, G. iv., p. 16.
 are Elders or Presbyters, G. iv., p. 17.
 powers of Presbytery over, G. x. 7, p. 25.
 reception or dismission of, reported to Synod, G. x. 8, p. 26.
 to receive calls from Presbytery, G. xv. 9, p. 40.
 ordination of, G. xv. 12-14, p. 41.

Ministers, citation of, in calls, G. xvi. 2, p. 44.
 settled, translation of, G. xvi. 1-3, p. 44.
 expenses of, as commissioners, G. xxii. 3, p. 53.
 jurisdiction over, D. 19, p. 60; 109, p. 79.
 general rules for trial of, D. 37-46, p. 65.
 charges against, to be well weighed, D. 37, p. 65.
 offences of, outside bounds of home Presbytery, D. 38, p. 65.
 counsel for, D. 39, p. 65.
 second citation of, D. 39, p. 65.
 third citation of, D. 39, p. 65.
 contumacy of, D. 39, p. 65.
 suspension of, from communion, D. 39, 41, p. 65.
 from office, D. 39, 42, p. 65; 45, p. 66.
 censures to be inflicted on, D. 41, p. 65.
 deposition of suspended, D. 41, p. 65; 45, p. 66.
 complaints against, for slight offences, D. 43, p. 66.
 restoration of deposed, D. 44, p. 66.
 letter for deposed, D. 45, p. 66.
 accused, may be debarred from exercise of office, D. 46, p. 66.
 demission of office by, D. 52, p. 68.
 abandoning ministry, D. 54, p. 68.
 becoming independent, D. 54, p. 68.
 joining other denominations without dismission, D. 54, p. 68.
 joining heretical denominations, D. 54, p. 68.
in trans, jurisdiction over, D. 110, p. 80.
 status of, D. 110, p. 80.
 returning certificate of dismission, D. 110, p. 80.
 certificate of dismission of, specific, D. 111, p. 80.
 how long valid, D. 115, p. 81.
 reception of, to be reported, D. 115, p. 81.
 reading of Scriptures by, W. iii. 1, p. 89.
 expounding of Scriptures by, W. iii. 3, p. 89.
 to control music, W. iv. 4, p. 90.
 duty and discretion of, in public prayer, W. v. 4, p. 91.
 preparation of, for public prayer, W. v. 4, p. 91.

Ministers to cultivate beneficence in congregation, W. vi. 4, p. 93.
 duty of, in preaching, W. vii. 1-4, p. 93.
 duty of, toward suspended communicants, W. xi. 3, p. 102.
 duty of, in excommunications, W. xi. 6, p. 102.
 to solemnize marriages, W. xii. 2, p. 104.
 care of, in marriages, W. xii. 6, p. 104.
 duty of, to the sick, W. xiii. 1, p. 107.
 duty of, in funerals, W. xiv. 2, p. 109.
 duty of, on fast-days, W. xv. 7, p. 110.
 duty of, on thanksgiving-days, W. xv. 8, p. 110.
 Foreign, Act regulating reception of, A. L., p. 125.
 admission of, from denominations in the U. S. A., A. L., p. 130.
 probation of, in certain cases, A. L., p. 131.
 See also *Ordination, Pastors.*
 Ministry of the Word, relation of, to saving faith, [C. xiv. 1].
 given to the visible Church catholic, [C. xxv. 3].
 maintenance of, [L. 108].
 call to, [L. 158].
 suspension from, D. 41, p. 65.
 deposition from, D. 41, p. 65.
 restoration to, D. 44, p. 66.
 demission of, D. 52, p. 68.
 Minority, in election of pastor, G. xv. 5, p. 39.
 Minors, marriage of, W. xii. 4, p. 104.
 Minutes, in judicial cases, D. 25, p. 62.
 findings of Judicial Commission included in, D. 124, p. 82.
 when presented, R. 12, p. 142.
 may be read, R. 12, p. 142.
 See also *Records.*
 Miraculous gifts, ceased, G. iii. 1, p. 13.
 Missionaries, credentials of, G. xviii., p. 48.
 evangelists as, G. xviii., p. 48.
 support of, G. xviii., p. 48.
 Missions, G. xviii., p. 48.
 application for, G. xviii., p. 48.
 power of Assembly in, G. xviii., p. 48.
 consent of parties appointed to, G. xviii., p. 48.

Moderators, G. xix., p. 49; R. 1-8, p. 141; 30-37, p. 145.
 of Session, G. ix. 3-5, p. 22.
 of Presbytery, G. x. 9, p. 27; xix. 3, p. 50.
 circular letter of, G. x. 9, p. 27; xix. 2, p. 49.
 of Synod, G. xi. 5, p. 29; xix. 3, p. 50.
 of Assembly, G. xii. 7, p. 31; xix. 3, p. 50.
 sermon by retiring, G. xii. 7, p. 31; xix. 3, p. 50.
 dissolution of Assembly by, G. xii. 8, p. 31.
 warrant for, G. xix. 1, p. 49.
 powers and duties of, G. xix. 2, p. 49.
 to preserve order, G. xix. 2, p. 49; R. 4, p. 141; 35, p. 146.
 to convene and adjourn judicatory, G. xix. 2, p. 49; R. 1, p. 141; 43, p. 147.
 to conduct business, G. xix. 2, p. 49; R. 4, p. 141.
 to propose every subject of deliberation, G. xix. 2, p. 49; R. 14, p. 143.
 to propose regular and speedy procedure, G. xix. 2, p. 49.
 to prevent interruptions, G. xix. 2, p. 49.
 members to address, G. xix. 2, p. 49; R. 31, p. 145; 33, p. 146.
 to call speakers to order, G. xix. 2, p. 49; R. 34, p. 146.
 permission of, to leave judicatory, G. xix. 2, p. 49; R. 37, p. 146.
 to put question and call votes, G. xix. 2, p. 49.
 casting vote of, G. xix. 2, p. 49; R. 8, p. 142.
 declining to give casting vote, question lost, G. xix. 2, p. 49; R. 8, p. 142.
 to state object of vote, G. xix. 2, p. 49.
 to decide the vote, G. xix. 2, p. 49.
 to vote when a ballot is taken, R. 8, p. 142.
 to call special meeting, G. xix. 2, p. 49.
 absence of, action in, G. xix. 3, p. 50; R. 2, p. 141.
 administrative duties of, G. xix. 2, p. 49.
 to sign citations, D. 20, p. 61.
 to decide questions of order and evidence, D. 28, p. 63.
 appeal from, D. 28, p. 63; R. 36, p. 146.

Moderators to authenticate records, D. 64, p. 70.
 to receive complaints, D. 85, p. 74.
 to receive appeals, D. 96, p. 76.
 when to take the chair, R. 1, p. 141.
 to open with prayer, R. 1, p. 141.
 to keep notes of business, R. 5, p. 141.
 to call up business, R. 5, p. 141.
 order, to speak to points of, R. 6, p. 141.
 to decide points of, R. 6, p. 141.
 committees, to appoint, R. 7, p. 141.
 Vice-Moderator, to appoint, R. 7, p. 141.
 to vote by ballot, R. 8, p. 142.
 motions to be repeated by, R. 14, p. 143.
 duty of, members standing, R. 30, p. 145.
 appeal from, by aggrieved member, R. 36, p. 146.
 duty of, in judicial sessions, R. 40, p. 146.
 duty of, in closing sessions, R. 43, p. 147.
 Modesty in apparel, [L. 138].
 Monastic vows, sinful, [C. xxii. 7].
 Moral law, [C. xix. 2; L. 93; S. 40].
 See also *Commandments, Law.*
 Motions, must be seconded, R. 14, p. 143.
 read aloud, R. 14, p. 143.
 reduced to writing, R. 14, p. 143.
 withdrawal of, R. 15, p. 143.
 division of, R. 16, p. 143.
 to fill blanks, R. 17, p. 143.
 to adjourn, R. 18, 19, 20, p. 143.
 to lay on table, R. 18, 19, p. 143.
 to commit, R. 18, 19, 22, p. 143.
 of previous question, R. 18, p. 143; 22, p. 144.
 to postpone, indefinitely, R. 18, 19, 21, p. 143.
 to day certain, R. 18, 19, 21, p. 143.
 to limit speeches, R. 18, p. 143; 26, p. 144.
 to amend, R. 19, 20, p. 143.
 admissible in debate, R. 19, p. 143.
 precedence of, R. 19, p. 143.
 to substitute, R. 20, p. 143.
 to fix time for voting, R. 26, p. 144.
 Motions without debate:
 to lay on table, R. 18, p. 143.

Motions without debate:
 to take up business, R. 18, p. 143.
 to adjourn, R. 18, p. 143.
 of previous questions, R. 18, p. 143.
 to fix time for voting, R. 26, p. 144.
 appeal from Moderator, R. 36, p. 146.
 Music, rules of, to be cultivated, W. iv. 2, p. 89.
 ministers to control, W. iv. 4, p. 90.
 and Sessions, G. ix. 7, p. 23.

NATURE. law of, and Sabbath, [C. xxi. 7]. See *Corruption, Light.*
 Necessity, Works of, [C. xxi. 8; L. 117; S. 60]; W. i. 6, p. 88.
 Neighbors, conduct toward, [L. 142-148; S. 75-81].
 New Testament, Word of God, rule of faith and practice, [C. i. 2; L. 3; S. 2].
 oaths warranted under, [C. xxii. 2].
 just and necessary war may be waged under, [C. xxiii. 2].
 Christian Sabbath in, [L. 116].
 to be publicly read, W. iii. 2, p. 89.
 Non-judicial cases, D. 5, p. 58; 134, 135, pp. 84, 85.

OATHS. [C. xxii. 1-4].
 part of religious worship, [C. xxi. 5, xxii. 1].
 lawful, defined, [C. xxii. 1].
 only by name of God, [C. xxii. 2; L. 108].
 how and when to be taken, [C. xxii. 2, 3].
 vain or rash, [C. xxii. 2].
 warranted by Word of God, [C. xxii. 2].
 imposed by lawful authority, [C. xxii. 2, 3].
 unlawful, [C. xxii. 3; L. 113].
 obligatory in all cases, except to sin, [C. xxii. 4; L. 113].
 of witnesses, D. 61, 62, p. 70.
 Obedience, rule of, [C. i. 2, 4; L. 92; S. 40].
 to moral law, binding, [C. xix. 5; L. 93].
 to superiors, [L. 127].
 Objections, in process, D. 23, p. 61.
 to marriage, W. xii., 6, 8, p. 104.
 Obstinacy, aggravation of sin, [L. 151].

Offences, definition of, D. 3, p. 57.
 public, D. 7, p. 58; 10, p. 59.
 private, D. 7, p. 58; 10, p. 59.
 to be set forth in charges, D. 16,
 p. 60.
 of ministers, D. 37-39, p. 65.
 in presence of judicatory, D. 48,
 p. 67.
 of self-accused persons, D. 48,
 p. 67.
 jurisdiction in, D. 108, p. 79.
 limit of time in prosecution of,
 D. 117, p. 81.
 See also *Accusations, Process, Prosecution.*

Offenders, power of Session over,
 G. ix. 6, p. 22.

Offerings, worship of God by, W.
 vi., p. 92.
 an ordinance of Christ, G. vii.,
 p. 19.
 for poor, G. vii., p. 19; W. ix.
 5, p. 99.
 warrant for, W. vi. 1, p. 92.
 on every Lord's day, W. vi. 1,
 p. 92.
 time of, W. vi. 2, p. 92.
 prayer with, W. vi. 2, p. 92.
 apportionment of, W. vi. 3, p.
 93.
 Sabbath-schools, W. vi. 4, p. 93.
 societies, W. vi. 4, p. 93.
 duty of ministers regarding, W.
 vi. 5, p. 93.
 at Lord's Table, W. ix. 5, p. 98.
 Office, holding of, aggravates sin,
 [L. 151].

Officers, Church, appointed by
 Christ, [C. xxv. 3; L. 45]; G.
 i. 3, p. 12.
 government in hands of, [C.
 xxx. 1].
 powers of, [C. xxx. 2].
 power of, to call assemblies, [C.
 xxxi. 1].
 duties of, discipline, G. i. 3, p.
 12.
 election of, in particular so-
 ciety, G. i. 6, p. 13.
 names of, G. iii. 2, p. 16.
 judges, admissions, W. x. 2, p.
 100.
 See also *Deacons, Ministers,
 Pastors, Ruling Elders.*

Officers of Judicatories. See
*Clerk, Moderator, Permanent
 Officers.*

Old Testament, Word of God, rule
 of faith and obedience, [C. i.
 2; L. 3; S. 2].
 to be publicly read, W. iii. 2, p.
 89.

Oppression, [L. 136, 142].

Order, Moderator to preserve, G.
 xix. 2, p. 49; R. 4, p. 141.
 of proceedings, objections to, D.
 23, p. 61.
 questions of, decided by Mod-
 erator, D. 28, p. 63; R. 6, p.
 141.
 members speak once on, R. 18,
 p. 143.
 points of, R. 6, p. 143.
 call to, R. 34, 35, p. 146.

Ordinances, under the law, [C.
 vii. 5. xix. 3; L. 34].
 under the gospel, [C. vii. 6; L.
 35].
 given to visible catholic Church,
 [C. xxv. 3].
 by whom appointed, and to
 what end, [C. xxv. 3].
 in a particular church, G. vii.,
 p. 18.
 established by Christ, G. vii.,
 p. 18.
 sealing, admission to, W. x., p.
 100.

Ordination of Ruling Elders or
 Deacons, G. xiii. 3-5, p. 32.

Ordination of Ministers, G. xv.
 11-15, p. 41.
 power of Presbytery in, G. x.
 7, p. 25.
 report of, to Synod, G. x. 8, p.
 26.
 rules for, G. xv. 11-14, p. 41.
 time and place of, G. xv. 11, p.
 41.
 fast before, G. xv. 11, p. 41.
 sermon at, G. xv. 12, p. 41.
 minister presiding at, G. xv. 12,
 p. 41.
 vows in, G. xv. 12, p. 41.
 laying on of hands in, G. xv. 14,
 p. 43.
 right hand of fellowship in, G.
 xv. 14, p. 43.
 charge in, G. xv. 14, p. 43.
 record of, G. xv. 14, p. 43.
 of evangelist, G. xv. 15, p. 43.

Organizations, law of, G. xxiii.,
 p. 53.

Overtures, from Synod to Assem-
 bly, G. xi. 4, p. 28.
 proposed by Assembly, G. xii.
 6, p. 31; xxiii. 1-4, p. 53.
 from Presbyteries, G. xxiv. 5, 7,
 p. 55.
 received by clerk, R. 11, p. 142.
 Bills and, Com. on, R. 11, p. 142.

PAPERS. pertaining to case, in
 complaints, D. 85, p. 74.
 in appeals, D. 96, p. 76.

Papers, how received, R. 11, p. 142.
 how filed, R. 11, p. 142.
 Parents, duties of, W. viii. 2, p. 95.
 obligations to, [L. 125, 127].
 and Baptism, W. viii. 3, p. 96.
 and marriage, W. xii. 4, 5, p. 104.
 Parties to marriage, [C. xxiv.]; W. xii. 3, 4, p. 104.
 Parties in process, consent of, for trial at first meeting, D. 20, p. 61.
 witnesses for, cited, D. 20, p. 61.
 counsel for, D. 23, p. 61; 27, p. 63.
 heard on objections, D. 23, p. 61.
 new witnesses for, in rebuttal, D. 24, p. 62.
 new evidence for, during trial, D. 24, p. 61.
 hearing of, D. 24, p. 62.
 excluded from private session, D. 24, p. 61.
 may take exceptions, D. 26, p. 63.
 heard on questions of order or evidence, D. 28, p. 63.
 may require decisions of Moderator to be recorded, D. 28, p. 63.
 consent of, for vote of absentees, D. 29, p. 63.
 copies of record for, D. 30, p. 64.
 as witnesses, D. 56, p. 69.
 relationship of witnesses to, D. 57, p. 69.
 may require exclusion of witnesses, D. 60, p. 69.
 Parties in process, examination of witnesses by, D. 61, p. 69.
 leading questions by, D. 61, p. 69.
 may have testimony recorded, D. 63, p. 70.
 may ask commission to take testimony, D. 66, p. 70.
 consent of, for hearing of new evidence by appellate judicatory, D. 70, p. 71.
 hearing of, in references, D. 83, p. 74.
 complaint by, D. 84, p. 74.
 hearing of, in, D. 88, p. 75.
 names of, in, D. 90, p. 75.
 may not vote in, D. 91, p. 75.
 may appeal in, D. 92, p. 75.
 rights of, preserved in, D. 93, p. 75.
 appeal by, D. 94, p. 76.
 may not vote in, D. 98, p. 77.

Parties, appeal by, hearing of, in, D. 99, p. 77.
 may not offer dissent or protest, D. 107, p. 79.
 See also *Accused, Prosecutor*.

Passions, excessive, [L. 136].
 Pastors, G. iv., p. 16.
 officers in Church, G. iii. 2, p. 16.
 members of Session, G. ix. 1, p. 21.
 necessary to quorum of Session, G. ix. 2, p. 22.
 moderators of Session, G. ix. 3, p. 22.
 may invite other ministers to moderate Session, G. ix. 3, p. 22.
 absence or sickness of, G. ix. 3, p. 22.
 church without, G. ix. 4, p. 22.
 associate, preside alternately in Session, G. ix. 5, p. 22.
 to convene Session, G. ix. 7, p. 23.
 election of, G. xv. 1-5, p. 38.
 voting for, G. xv. 4, 5, p. 39; D. 109, p. 79.
 call of, G. xv. 5-10, p. 39.
 if settled minister, G. xvi. 1-3, p. 44.
 salary of, G. xv. 6, p. 39; 13, p. 43.
 installment of, with ordination, G. xv. 12-14, p. 41.
 previously ordained, G. xvi. 4-7, p. 46.
 vows of, G. xv. 12, p. 41; xvi. 6, p. 46.
 translation of, G. xvi., p. 44.
 removing of, G. xvi. 3, p. 45; xvii., p. 47.
 resignation of, G. xvii., p. 47.
 relation of, dissolved by deposition or suspension, D. 45, p. 66.
 discretion and preparation of, in public prayer, W. v. 4, p. 91.
 discretion of, in receiving offerings, W. vi. 2, p. 92.
 duty of, in cultivating liberality, W. vi. 4, p. 93.
 to preserve proportion in worship, W. vii. 4, p. 94.
 consent of, to preaching of others, W. vii. 6, p. 94.
 discretion of, in private baptism, W. viii. 1, p. 95.
 duty of, toward the sick, W. xiii., p. 107.
 See also *Calls, Election, Installment, Ministers*.

Pastoral charge, acceptance of, G. xv. 8, p. 40; xvi. 1-3, p. 44.
 resignation of, G. xvii., p. 47.

Pastoral relation, constitution of, G. xv. 12-14, p. 41; xvi. 4-7, p. 46.
 dissolution of, G. xvi. 3, p. 45; xvii., p. 47.
 by deposition, D. 45, p. 66.
 by suspension from office, D. 45, p. 66.

Peace, Assembly, the bond of, G. xii. 4, p. 30.
 principles or practices destructive to, censurable, [C. xx. 4]; G. x. 75, p. 25.
 to be maintained by civil magistrate, [C. xxiii. 2].
 of conscience, [L. 83, 194; S. 36].
 vow to maintain, of Ruling Elder and Deacon, G. xiii. 4, p. 32.
 of licentiate, G. xiv. 7, p. 36.
 of minister, G. xv. 12, p. 42.

Peaceableness, [L. 135].

Penitence, in prayer, [L. 185].
 See *Repentance*.

Permanent officers, corresponding members, R. 42, p. 147.

Personal injury, prosecution in cases of, D. 9, p. 58; 18, p. 60.

Personal reflections, R. 28, p. 145.

Petition, of Synods and councils to civil authorities, [C. xxxi. 4].

Pictures, lascivious, [L. 139].

Piety, exemplary, of ministers, G. xv. 12, p. 41; W. vii. 3, p. 94.

Pleas, of accused persons, D. 23, p. 61.
 accused declining to make, D. 23, p. 61.
 entered on minutes, D. 25, p. 62.

Polygamy, W. xii., p. 104.

Polytheism, [L. 103-106; S. 45-48].

Pope, has no civil jurisdiction, [C. xxiii. 4].
 in no sense head of the Church, [C. xxv. 6].

Postponement, Motion for, members speak once on, R. 18, p. 143.
 subsidiary, R. 18, p. 143.
 precedence of, R. 19, p. 143.
 indefinite, R. 19, p. 143; 24, p. 144.
 to a day certain, R. 19, p. 143.

Pouring, as baptism, [C. xxviii. 3].

Power of Church. See *Censures, Church, Discipline, Government*.

Praise to God, a duty, [C. xxi. 1; L. 104, 196; S. 107]; W. iv, 1, p. 89.

an ordinance in the Church, G. vii., p. 19.

importance of, W. vii. 4, p. 94.
 directions for, W. iv., p. 89.
 See also *Singing, Thanksgiving*.

Prayer, [C. xxi. 3, 4, 6; L. 178-196; S. 98-107].
 to be made to God only, [C. xxi. 2; L. 179].
 in the name of Christ, [C. xxi. 2, 3; L. 180, 181; S. 98].
 part of religious worship, [C. xxi. 3, L. 179].
 for whom and for what to be made, [C. xxi. 4; L. 183, 184; S. 98].
 for whom not to be made, [C. xxi. 4; L. 183].

family, [C. xxi. 6]; W. xvi. 1, 3, 4, p. 110.

secret, [C. xxi. 6]; W. xvi. 1, 2, p. 110.

public, [C. xxi. 6]; W. v., p. 90.
 for civil magistrate, [C. xxiii. 4]; W. v. 2, p. 90.

for superiors, [L. 127].
 for inferiors, [L. 129].
 with and for others, [L. 189; S. 100].

an ordinance in the Church, G. vii., p. 19.

at Presbytery, G. x. 10, p. 27.

at Synod, G. xi. 5, p. 29.

at Assembly, G. xiii. 8, p. 31.

at ordination of Ruling Elder or Deacon, G. xiii. 4, p. 32.

at licensure, G. xiv. 8, p. 37.

at ordination of minister, G. xv. 14, p. 43.

at installment of pastor, G. xvi. 6, p. 46.

in vacant congregations, G. xxi. p. 50.

at Baptism, W. viii. 3, p. 96.

at Lord's Supper, W. ix. 5, p. 98.

in suspension, W. xi. 2, p. 101.
 for suspended member, W. xi. 3, p. 102.

in excommunication, W. xi. 6, p. 102.

at marriage, W. xii. 8, pp. 105, 106.

for the sick, W. xiii. 9, p. 108.

on fast-days, W. xv. 6, 7, p. 110.
 on thanksgiving-days, W. xv. 6, 8, p. 110.

public, W. v., p. 90.

of invocation, W. v. 1, p. 90.
 before sermon, W. v. 2, p. 90.

Prayer after sermon, W. v. 3, p. 91; v. 5, p. 94.
 set forms in, confinement to, not approved, W. v. 4, p. 91.
 preparation for, W. v. 4, p. 91.
 importance of, W. vii. 4, p. 94.

Prayer, The Lord's, [L. 186-196; S. 99-107].

Prayers, sins against, aggravated, [L. 151].

Preachers, [L. 158, 159].
 See *Licentiates, Ministers, Pastors.*

Preaching, [C. xxi. 5; L. 158-160]; W. vii., p. 93.
 committed to ministers only, [L. 158].

manner of, [L. 159].

preparation for, W. vii. 1, 3, p. 93.

method of, W. vii. 3, p. 94.
 less important than prayer and praise, W. vii. 4, p. 94.

of visiting minister, consent of pastor or Session to, W. vii. 6, p. 94.

Presbyterian Government, warrant for, G. viii. 1, p. 20.
 See *Government.*

Presbytery, may direct Session to meet, G. ix. 8, p. 23.
 warrant for, G. x. 1, p. 24.
 composition of, G. x. 2, p. 24.
 representation of, G. x. 2-4, p. 24.

Elder's certificate to, G. x. 5, p. 25.
 quorum of, G. x. 6, p. 25.
 powers of, G. x. 7, p. 25.
 may appoint judicial commission, G. x. 7, p. 26; D. 118, p. 81.
 records of, G. x. 8, p. 26.
 report of, to Synod, G. x. 8, p. 26.
 meetings of, G. x. 9, p. 27; xix. 3, p. 50.
 special, G. x. 9, p. 27; xix. 2, p. 49.
 sermon before, G. x. 10, p. 27.
 prayer at Sessions of, G. x. 10, p. 27.
 corresponding members of, G. x. 11, p. 27.
 definition of, G. xi. 1, p. 27.
 representation of, in Synod, G. xi. 1, p. 27.
 powers of Synod over, G. xi. 4, p. 28.
 union or division of, G. xi. 4, p. 28.
 new, erected, G. xi. 4, pp. 28, 55.

Presbytery, review of records of, G. xi. 4, p. 28.
 reported to Assembly, G. xi. 6, p. 29.
 representation of, in Assembly, G. xii. 2, p. 30.
 testimony of Assembly against error or immorality in, G. xii. 5, p. 30.

constitutional powers of, rules regulative of, G. xii. 6, p. 31.
 overtures to, from Assembly, G. xii. 6, p. 31; xxiv. 1-6, p. 54.
 advice of, in retiring Ruling Elder, G. xiii. 7, p. 33.
 to license candidates, G. xiv. 1, 7, 8, p. 36.
 candidates under care of, G. xiv. 2, 9, pp. 34, 36.
 examination of candidates by, G. xiv. 3-6, p. 35.
 record of licensure by, G. xiv. 8, p. 37.
 certificate of licensure by, G. xiv. 10, p. 38.
 license recalled by, G. xiv. 11, p. 38.
 calls laid before, G. xv. 5, 9, pp. 39, 40; xvi. 1-3, p. 44.
 permission of, in calls, G. xv. 9, p. 40; xvi. 1, p. 44.
 examination by, for ordination, G. xv. 11, p. 41.
 ordination by, G. xv. 12-15, p. 41.
 installment by, G. xv. 12-14, p. 41; xvi. 4-7, p. 46.
 power of, in translation, G. xvi. 1-3, p. 44.
 resignation of pastor to, G. xvii., p. 47.
 dissolution of pastoral relation by, G. xvii., p. 47.
 power of, over missions and missionaries, G. xviii., p. 48.
 moderator of, term of, G. xix. 3, p. 50.
 commissioners of, appointment of, G. xxii. 1, p. 52.
 original jurisdiction of, D. 19, p. 60; 108, p. 79.
 duty of, toward ministers accused, D. 37, p. 65; 42, 43, p. 66.
 duty of, in case of member of another Presbytery accused, D. 37, p. 65.
 censure of, D. 41, p. 65.
 duty of, in restoration of ministers, D. 44, p. 66.
 duty of, to ministers deposed without excommunication, D. 45, p. 66.

Presbytery, duty of, to ministers wishing to demit ministry, D. 52, p. 68.
 duty of, to ministers renouncing jurisdiction, D. 54, p. 68.
 proceedings of, subject to review, D. 71, p. 71.
 jurisdiction of, over ministers in *trans.*, D. 110, p. 80.
 shall not receive member dismissed to another Presbytery, D. 111, p. 80.
 jurisdiction of, over extinct churches, D. 112, p. 80.
 extinct, status of members of, D. 113, p. 80.
 Judicial Commissions, D. 118-124, p. 81.
 Stated Clerk of, duties, Judicial Commissions, D. 123, 124, p. 82.
 differences with judicatories, D. 137-139, p. 85.
 fasts and thanksgivings appointed by, W. xv. 4, p. 109.
 may license local evangelists. C. R. 1, p. 113.
 committee of, for newly organized church, A. L., p. 138.
 mileage funds, A. L., p. 120.
 printed minutes, A. L., p. 132.
 change of place of meeting, A. L., p. 133.
 to furnish licentiates opportunities for labor, A. L., p. 134.
 Presumption, [L. 105].
 aggravates sin, [L. 151].
 Previous question, no debate on, R. 18, p. 143.
 how put, R. 22, p. 144.
 effect of, R. 22, p. 144.
 Pride, [L. 105].
 Private judgment, right of, G. i. 1, p. 12.
 Private sessions, D. 24, p. 62; 32, p. 64; R. 38, p. 146.
 Probation, minister put on, D. 52, p. 68.
 Probationers. See *Candidates, Licentiates*.
 Proceedings of Church, reported to and reviewed by Session, D. 72, p. 72.
 irregular, lower judicatory required to correct, D. 75, p. 72.
 unconstitutional, action of judicatory in, D. 76, p. 72.
 Process, Judicial, offences liable to, D. 4, p. 57.
 definition, D. 5, p. 58.
 parties in cases of, D. ii., p. 58.
 general rules in, D. iv., p. 60.
 neglect of, D. 19, p. 60.

Process, objections to order and regularity of, D. 23, p. 61.
 in cases of Ministers, D. vi., p. 65.
 in cases of Ruling Elders or Deacons, D. 47, p. 66.
 cases without, D. vii., p. 67.
 See *Accused, Cases, Parties, Prosecutor*.
 Prodigality, [L. 142].
 Profaneness, [L. 105, 113; S. 55].
 Profession, what it implies, [C. xxvi. 2].
 public, W. viii. 3, p. 96; x. 3, p. 102.
 eminence in, aggravates sin, [L. 151].
 Promises, sins against, aggravated, [L. 151].
 Property rights, not affected by church relation, [C. xxvi. 3].
Pro re nata meetings, of judicatories, G. x. 9, p. 27; xix. 2, p. 49.
 Prosecution, unavailing, D. 8, p. 58.
 conditions of, for individuals, D. 9, p. 58.
 for judicatories, D. 10, p. 59.
 initiated by judicatory, D. 11, 12, p. 59.
 committee of, D. 12, p. 59.
 malignant or rash, D. 15, p. 59.
 time-limit for, D. 117, p. 81.
 Prosecutor, individual, D. 7, 9, p. 58.
 must attempt reconciliation, D. 9, p. 58.
 an original party, D. 11, p. 59.
 warning to, D. 15, p. 59.
 averment of, D. 18, p. 60.
 Protests, D. x., p. 78.
 definition of, D. 104, p. 78.
 form of, D. 105, p. 78.
 entry of, on records, D. 105, p. 78.
 answer to, D. 106, p. 78.
 modification of, D. 106, p. 78.
 right of, D. 107, p. 79.
 in judicial cases, D. 107, p. 79.
 Publication, Board of, A. L., p. 118.
 Punishment of evil-doers, [L. 129].
 capital, [L. 136].
 Purity, vow of Ruling Elders and Deacons to study, G. xiii. 4, p. 32.
 of licentiates, G. xiv. 7, p. 36.
 of ministers, G. xv. 12, p. 42.
 promotion of, an end of discipline, D. 2, p. 57.

QUALIFICATIONS, of ministers and members declared by Church, G. i. 2, p. 12. of church officers laid down in Scriptures, G. i. 6, p. 13. of candidates, G. xiv. 3, p. 35. of applicants for admission, W. x. 2, p. 100.

Quarreling, [L. 136].

Questions, of doctrine, G. x. 7, p. 25; xi. 4, p. 28. of discipline, G. x. 7, p. 25. in ordination of Ruling Elders and Deacons, G. xiii. 4, p. 32. in licensure, G. xiv. 7, p. 36. in ordination of minister, G. xv. 12, p. 41. in ordination of evangelist, G. xv. 15, p. 44. in installment, G. xv. 12, 14, p. 42; xvi. 6, p. 46. of debate, put by Moderator, G. xix. 2, p. 49. of evidence, D. 27, p. 63; 66, p. 70. of order, D. 28, p. 63. to witnesses, D. 61, 66, pp. 69, 70. irrelevant or frivolous, D. 61, p. 69. leading, D. 61, p. 69. recorded if required, D. 63, p. 70. at marriage, W. xii. 8, p. 105. of order, one speech on, R. 18, p. 143. previous, R. 18, p. 143. admitting but one speech, R. 18, p. 143. admitting two speeches, R. 18, p. 143.

Quorum, of Session, G. ix. 2, p. 22. of Presbytery, G. x. 6, p. 25. of Synod, G. xi. 2, p. 28. of Assembly, G. xii. 3, p. 30. of Judicial Commissions, D. 120, p. 82. necessary to business, R. 1, 2, p. 141. less than, may adjourn from time to time, R. 3, p. 141.

READING of Scriptures, part of worship, [C. xxi. 5]; W. iii. 1, p. 89. required, [L. 108, 156]. means of grace, [L. 155; S. 89]. ordinance in Church, G. vii., p. 19. on Sabbath, in private, W. i. 4, 6, p. 88.

Reading of Scriptures, public, W. iii., p. 89. from approved translation, W. iii. 2, p. 89. manner, etc., of, W. iii. 3, p. 89. on days of fasting or thanksgiving, W. xv. 6, p. 110. private, W. xvi. 2-4, p. 110.

Rebellion, against superiors, [L. 128].

Rebuke, G. ix. 6, p. 22; D. 35, p. 64; 41, p. 65. stayed by appeal, D. 100, p. 78.

Reconsideration, of motion to lay on table, R. 21, p. 143. general, R. 23, p. 144.

Record, in slander, D. 13, p. 59.

Record of judicial cases, plea entered on, D. 23, 25, pp. 61, 62. charges and specifications entered on, D. 25, p. 62. judgment entered on, D. 25, p. 62. all acts and orders, with reasons, entered on, 25, p. 62. notice of appeal, and reasons, entered on, D. 25, p. 62. evidence on file is part of, D. 25, p. 62. higher judicatory limited to, D. 25, p. 62. exceptions entered on, D. 26, p. 63. decisions of moderator entered on, if requested, D. 28, p. 63. absentees noted in, D. 28, p. 61. copies of, allowed parties, D. 29, p. 63. after final disposition, transmitted to original judicatory, D. 30, p. 64. testimony *verbatim* in, if desired, D. 63, p. 70. attested, sufficient evidence in all judicatories, D. 64, p. 70. transmitted in references, D. 83, p. 74. in complaints, D. 85, p. 74; 93, p. 75. in appeals, D. 96, p. 76; 101, p. 78. read in trial of complaints, D. 88, p. 75. of appeals, D. 99, p. 77. failure to transmit, D. 93, p. 75; 101, p. 78. judgment of appellate court entered on, D. 99, p. 77. explanatory minute in, D. 99, p. 77. dissent or protest entered on, D. 106, p. 78.

Record, findings of judicial commission entered on, D. 123, p. 82.

Records, kept by clerks, G. xx., p. 50.

extracts from, granted, G. xx., p. 50.

attested extracts from, sufficient vouchers, G. xx., p. 50; D. 64, p. 70.

reviewed by superior judicatory, D. 71, p. 71.

annual review of, D. 72, p. 72.

failure to send up for review, D. 72, p. 72.

scope of general review of, D. 73, p. 72.

censure of, placed on both, D. 75, p. 72.

correction or reversal of, required, D. 75; p. 72.

lower judicatory required to produce, D. 76, p. 72; 77, p. 73.

proceedings omitted from, D. 77, p. 73.

proceedings improperly recorded in, D. 77, p. 73.

transmitted to superior judicatory, in references, D. 83, p. 74.

in complaints, D. 85, p. 74; 93, p. 75.

in appeals, D. 96, p. 76; 101, p. 78.

dissent or protest entered on, D. 105, p. 78.

answer to protest entered on, D. 106, p. 78.

findings of judicial commissions entered on, D. 123, p. 82.

See also *Register, Review, Records of Presbytery*, G. x. 8, p. 26.

reviewed by Synod, G. xi. 4, p. 28; D. 71, p. 71.

to contain: all proceedings, G. x. 8, p. 26.

licensures, G. xiv. 8, p. 37.

ordinations, G. xv. 14, p. 43.

installments, G. xv. 14, p. 43.

resignations, G. xvii., p. 47.

appointment of commissioners, G. xxii. 2, p. 52.

minister abandoning ministry, D. 54, p. 68.

minister becoming independent, D. 54, p. 68.

minister joining other denominations, D. 54, p. 68.

minister returning certificate, D. 110, p. 80.

Records of Session, G. ix. 9, p. 23.

reviewed by Presbytery, G. ix. 9, p. 23; D. 71, p. 71.

to contain: all proceedings, G. ix. 9, p. 23.

retiring of, Elder or Deacon with reasons, G. xiii. 7, p. 33.

reports of all congregational proceedings, D. 72, p. 72.

return of certificates, D. 109, p. 79.

erasure of name from roll, with reasons, D. 49, 50, p. 67.

communicant joining other denomination, D. 53, p. 68.

evidence of repentance, and grounds of restoration of excommunicated, W. xi. 7, p. 103.

Records of Synod, G. xi. 6, p. 29.

reviewed by Assembly, G. xi. 6, p. 29; xii. 4, p. 30; D. 71, p. 71.

Recreations, lawful, rested from on Sabbath, [L. 117, 119; S. 60, 61].

temperance in, [L. 135, 136].

References, D. 78-83, p. 73.

to Presbytery, G. x. 7, p. 25.

to Synod, G. xi. 4, p. 28.

to Assembly, G. xii. 4, p. 30.

definition of, D. 78, p. 73.

subjects of, D. 79, p. 73.

for advice, D. 80, p. 73.

for trial, D. 80, p. 73.

effect of, upon cases, D. 80, p. 73.

members of lower judicatory may vote in, D. 81, p. 73.

higher judicatory not bound to give final judgment in, D. 82, p. 73.

not accepted, D. 82, p. 73.

record of proceedings transmitted with, D. 83, p. 74.

if accepted, parties heard, D. 83, p. 74.

Reformation of manners, G. xii. 5, p. 30.

Register of marriages, G. ix. 10, p. 23; W. xii. 8, p. 105.

of baptisms, G. ix. 10, p. 23.

of communicants, G. ix. 10, p. 23.

of deaths, G. ix. 10, p. 23.

of removals of church members, G. ix. 10, p. 23.

See also *Rolls*.

Religion, experimental, examination of candidates in, G. xiv. 3, p. 35.

Removal, D. xii., p. 80.
 of ministers, power of Presbytery in, G. x. 7, p. 25; xvi. 1-3, p. 44; D. 115, p. 81.
 of candidates, G. xiv. 9, p. 37; D. 115, p. 81.
 of licentiates, G. xiv. 10, p. 38; D. 115, p. 81.
 Ruling Elders and Deacons cease to act upon, D. 109, p. 79.
 of church members, D. 114, p. 80; 116, p. 81.
 of baptized children, D. 114, p. 80.
 Reparation, sins not admitting of, aggravated, [L. 151].
 Repentance, evidence of, D. 40, p. 65; 51, p. 67; W. xi. 2, p. 101; xi. 7, p. 103.
 end of discipline, W. xi. 1, p. 101.
 Reports, of Presbytery to Synod, G. x. 8, p. 26.
 of Synod to Assembly, G. xi. 6, p. 29.
 of committee to investigate slander, D. 13, p. 59.
 of church proceedings to Session, D. 72, p. 72.
 of church proceedings recorded by Session, D. 72, p. 72.
 of obedience to order of higher judicatory, D. 75, p. 72.
 of local evangelist to Presbytery, C. R. 1, p. 113.
 of Committee on Bills and Overtures, R. 11, p. 142.
 Representation. See *Congregation, General Assembly, Presbytery, Synod*.
 Resignation. See *Deacon, Pastor, Ruling Elder*.
 Respondent, D. 90, p. 75.
 Restitution, duty of, [L. 141].
 Restoration, of ministers, D. 44, p. 66.
 of Ruling Elders and Deacons, D. 47, p. 67.
 of suspended communicants, W. xi. 4, p. 102.
 of excommunicated persons, W. xi. 7, p. 103.
 Retiring members, G. xix. 2, p. 49; R. 37, p. 146.
 Reunion, adjustments connected with, A. L., p. 117.
 Revenge, [L. 136].
 Reverence toward superiors, [L. 127].
 Review and control, D. 71-77, p. 71.
 right of, D. 71, p. 71.
 frequency of, D. 72, p. 72.
 Review and control, records required to be produced for, D. 72, 76, p. 72; 77, p. 73.
 scope of, D. 73, p. 72.
 members of lower judicatory may not vote in, D. 74, p. 72.
 censure in, placed on both records, D. 75, p. 72.
 irregular proceedings corrected in, D. 75, p. 72.
 judicial decisions not reversed in, D. 75, p. 72.
 unconstitutional proceedings under, D. 76, p. 72.
 neglect of judicatories under, D. 77, p. 73.
 Reward of well-doers, [L. 129].
 Robbery, [L. 142].
 Roll, of judicatory, called at each session of trial, D. 29, p. 63.
 of communicants, names erased from, D. 49, 50, p. 67; 53, p. 68.
 of suspended members, D. 50, p. 67.
 separate, of members out of bounds, D. 50, p. 67.
 of Presbytery, names erased from, D. 52, 54, p. 68.
 of judicatory, members present, R. 10, p. 142.
 See also *Register*.
 Roll-call of judicatory, in trial, D. 28, p. 145.
 Rule of faith, not decisions of Synods or Councils, [C. xxxi. 3]; G. i. 7, p. 13.
 Rules, *Constitutional*, p. 113.
 Rules, *Constitutional*, adoption of, G. xii. 6, p. 31.
 Rules for Judicatories, p. 141.
 Ruling Elders, G. v., p. 17.
 church officers, G. iii. 2, p. 16.
 office of, perpetual, G. iii. 2, p. 16; xiii. 6, p. 33.
 representatives of people, G. v., p. 17.
 by whom chosen, G. v., p. 17.
 duty of, G. v., p. 17.
 warrant for, G. v., p. 17.
 members of Session, G. ix. 1, p. 21.
 in the Presbytery, G. x. 2-7, p. 24.
 credentials of, G. x. 5, p. 24.
 in the Synod, G. xi. 1, p. 27.
 in the Assembly, G. xii. 2, p. 30.
 election of, G. xiii. 2, p. 32.
 qualifications of, G. xiii. 2, p. 32.
 ordination of, G. xiii. 4, 5, p. 32.
 questions to, G. xiii. 4, p. 32.
 acceptance of, by Church, G. xiii. 4, p. 32.

Ruling Elders, hand of fellowship of, G. xiii. 5, p. 33.
 divested of office, G. xiii. 6, p. 33.
 infirm or unacceptable, G. xiii. 6, p. 33.
 ceasing to act, G. xiii. 7, p. 33.
 term-service of, G. xiii. 8, p. 34.
 not re-elected can represent church, G. xiii. 8, p. 34.
 presiding at worship, G. xxi., p. 50.
 expenses of, as commissioners, G. xxii. 3, p. 53.
 jurisdiction over, D. 19, p. 60; 108, p. 79.
 general rules for trial of, D. vi., p. 65.
 cease to act upon dismission, D. 109, p. 79. See also *Session*.

SABBATH. The, [C. xxi. 7, 8; L. 115-121; S. 57-62].
 the Christian, [C. xxi. 7; L. 116; S. 59].
 how to be sanctified, [C. xxi. 8; L. 117; S. 60]; W. i., p. 87.
 works of necessity and mercy on, [C. xxi. 8; L. 117; S. 60]; W. i. 2, 6, p. 87.
 how profaned, [L. 119; S. 61].
 obligations of heads of families respecting, [L. 118]; W. i. 4, p. 88.
 sins on, aggravated, [L. 151].
 sanctification of, W. i. 1, p. 87.
 how to be spent, W. i. 2-6, p. 87.
 the only holy day commanded, W. xv. 1, p. 109.
 visits on, W. xvi. 5, p. 111.
 Sabbath-school, G. ix. 6, p. 22.
 offerings, W. vi. 4, p. 93.
 Sacraments, part of worship, [C. xxi. 5; L. 108].
 ministers only to dispense, [C. xxvii. 4; L. 176].
 administering and receiving, required, [L. 108].
 reverent use of, [L. 112].
 Session can exclude from, G. ix. 6, p. 22.
 examination of candidates in, G. xiv. 4, p. 35.
 See *Baptism, Lord's Supper*.
 Sacrilege, [L. 109].
 Saints, worship of, [C. xxi. 2; L. 105].
 Sanctification of the Lord's Day, [C. xxi. 8; L. 117; S. 60]; W. i., p. 87.

Satan, God not to be worshipped according to suggestions of, [C. xxi. 1].
 degenerate churches, synagogues of, [C. xxv. 5].
 compacts and consulting with, [L. 105].
 opposes the Sabbath, [L. 121].
 Scandal, sins which cause, aggravated, [L. 151].
 Schism, power of Assembly in, G. xii. 5, p. 30.
 may call for deposition, D. 42, p. 66.
 Scriptures, The Holy, only rule of faith, practice, and worship, [C. i. 2, 6, xxi. 1; L. 3, 5; S. 3]; G. i. 7, p. 13.
 infallible rule of interpretation of, [C. i. 9].
 Spirit speaking in, Supreme Judge of religious controversies, [C. i. 10].
 reading of, part of religious worship, [C. xxi. 5; L. 108]; W. iii., p. 89.
 how to be read, [C. xxi. 5; L. 157].
 to be read by all, [L. 156].
 See also *Word*.
 Scoffing, [L. 145].
 Scorn, [L. 145].
 Sealing Ordinances. See *Admission, Baptism, Lord's Supper, Ordinances*.
 Second to motions, R. 14, p. 143.
 Secret worship. See *Worship*.
 Self-accused person, case of, D. 48, p. 67.
 Self-love, [L. 105].
 Self-seeking, [L. 105, 130].
 Sentence, form of, in suspension, W. xi. 2, p. 101.
 in excommunication, W. xi. 6, p. 102.
 in restoration, W. xi. 4, p. 102; 7, p. 103.
 publication of, D. 35, p. 64; W. xi. 2, 6, p. 101.
 Sermons, at Presbytery, G. x. 10, p. 27.
 at Synod, G. xi. 5, p. 29; xix. 3, p. 50.
 at Assembly, G. xii. 7, p. 31; xix. 3, p. 50.
 at ordination of Ruling Elder or Deacon, G. xiii. 4, p. 32.
 trial of candidates, G. xiv. 4, p. 35.
 at election of pastor, G. xv. 4, p. 39.
 at ordination of minister, G. xv. 12, p. 41.

Sermons at installment of pastor, G. xvi. 6, p. 46.
 of Moderator, G. xix. 3, p. 50.
 subject of, W. vii. 2, p. 93.
 object of, W. vii. 2, p. 93.
 text of, W. vii. 2, p. 93.
 preparation of, W. vii. 3, p. 94.
 manner of, W. vii. 3, p. 94.
 caution against long, W. vii. 4, p. 94.
 at Lord's Supper, W. ix. 4, p. 94.
 preparatory to and following Lord's Supper, W. ix. 6, p. 100.
 in fasts and thanksgivings, W. xv. 6, p. 110.
 Servants, instruction of, W. xvi. 5, p. 111.
 Session, called Congregational Assembly, G. viii. 1, p. 20.
 composition of, G. ix. 1, p. 21.
 quorum of, G. ix. 2, p. 22.
 Moderator of, G. ix. 3-5, p. 22.
 duty of, G. ix. 6, p. 22.
 powers of, G. ix. 6, p. 22.
 censures of, G. ix. 6, p. 22; D. 34, p. 64.
 to appoint delegates, G. ix. 6, p. 22.
 how and when convened, G. ix. 8, p. 23.
 records of, G. ix. 9, p. 23.
 review of, G. ix. 9, p. 23; x. 7, p. 25; D. 71, 72, p. 71.
 register of, G. ix. 7, p. 23.
 appeals from, G. x. 7, p. 25.
 references by, G. x. 7, p. 25.
 power of Presbytery over, G. x. 7, p. 25; ix. 8, p. 23.
 power of Synod over, G. xi. 4, p. 28.
 to call congregational meeting for election of pastor, G. xv. 1, 3, p. 38.
 to invite minister to preside at election of pastor, G. xv. 2, p. 38.
 original jurisdiction of, D. 19, p. 60; 108, p. 79.
 special rules for cases before, D. 34-36, p. 64.
 process by, against Ruling Elder or Deacon, D. 47, p. 66.
 cases before, without process, D. 48-51, p. 67; 53, p. 68.
 to erase names from roll of communicants, D. 50, p. 67; 53, p. 68.
 to keep roll of suspended members, D. 50, p. 67.
 to keep roll of absentees, D. 50, p. 67.

Session dealing with communicants: who deem themselves unworthy, D. 49, p. 67.
 non-resident communicants, D. 50, p. 67; 116, p. 81.
 neglecting ordinances, D. 51, p. 67.
 joining other denomination without dismission, D. 53, p. 68.
 proceedings of, subject to review, D. 71, 72, p. 71.
 proceedings of church reported to and reviewed by, D. 72, p. 72.
 records of, to include reports of church proceedings, D. 72, p. 72.
 jurisdiction of, over dismissed members, D. 109, p. 79.
 of extinct church, cases of discipline before, D. 112, p. 80.
 to address certificate to particular church, D. 114, p. 80.
 to include baptized children in certificate, D. 114, p. 80.
 to notify church dismissing members of their reception, D. 114, p. 80.
 supervision of, over offerings, W. vi. 2, 3, 4, p. 92.
 over pulpit, W. vii. 6, p. 94.
 to judge qualifications of applicants for admission to sealing ordinances, W. x. 2, p. 100.
 infliction and removal of censures by, W. xi., p. 101.
 to proceed with tenderness and solemnity in discipline, W. xi. 1, p. 101.
 fasts and thanksgivings appointed by, W. xv. 4, p. 109.
 power over worship, G. ix. 7, p. 23.

See also *Certificates, Communicants, Records, Register, Sabbath-schools, Societies*.

Sick, The, visitation, W. xiii. 1, p. 107.
 duty of, W. xiii. 1, p. 107.
 instruction of, W. xiii. 2-9, p. 107.
 prayer for, W. xiii. 9, p. 108.
 Sickness, purpose of, W. xiii. 2, p. 107.
 Silent members, R. 25, p. 144.
 Simony, [L. 109].
 Sin, confession of, to God, [C. xv. 6].
 confession of, to Church, [C. xv. 6].

Sin under pretence of Christian liberty, [C. xx. 3].
 unto death, the, [C. xxi. 4; L. 183].
 remission of, ministerial, [C. xxx. 2].
 degrees of, [L. 150; S. 83].
 aggravations of, [L. 151].

Sins, against the several Commandments:
 1st, [L. 105; S. 47].
 2d, [L. 109; S. 51].
 3d, [L. 113; S. 55].
 4th, [L. 119; S. 61].
 5th, [L. 128, 130, 132; S. 65].
 6th, [L. 136; S. 69].
 7th, [L. 139; S. 72].
 8th, [L. 142; S. 75].
 9th, [L. 145; S. 78].
 10th, [L. 148; S. 81].

Singing, part of worship, [C. xxi. 5]; W. iv. 1, p. 89.
 ordinance in church, G. vii., p. 19.
 family, on Sabbath, W. i. 6, p. 88.
 in public worship, W. iv., p. 89.
 how conducted, W. iv. 2, 3, p. 89.
 congregational, W. iv. 3, p. 89.
 proportion of time in, W. iv. 4, p. 90.
 in family worship, W. xvi. 3, p. 111.

Slander, investigation of, D. 13, p. 59.
 record in, conclude, D. 13, p. 59.

Societies, control of, G. ix. 6, p. 23; xxiii., p. 53.
 offerings, W. vi. 4, p. 93.

Sodomy, [L. 139].

Songs, spiritual, W. i. 6, p. 88.

Speakers, address chair, G. xix. 2, p. 49.
 personal reflections, G. xix. 2, p. 49.
 deviating from subject, G. xix. 2, p. 49.
 limitations on, R. 18, p. 143; 26, p. 144; 28, p. 145.
 order of, R. 29, p. 145.
 alternation of, R. 29, p. 145.
 interruptions of, R. 32, p. 145.
 called to order, R. 34, p. 146.

Specifications, what set forth in, D. 16, p. 60.
 accompanied with names of witnesses, D. 16, p. 60.
 reading of, at first meeting, D. 20, p. 61.
 copy of, for accused, D. 20, p. 61.
 objections to, D. 23, p. 61.

Specifications, vote on separate, D. 24, p. 62; 99, p. 77.
 entered on minutes, D. 25, p. 62.
 proof of two (each by one witness) may prove charge, D. 59, p. 69.
 in appeals, D. 96, 97, 99, p. 76.

Special meetings, of judicatories, G. x. 9, p. 27; xix. 2, p. 49.

Special organizations, of a particular church, G. xxiii., p. 57.

Speeches, limits on, R. 18, p. 143; 26, p. 144.
 prolix, R. 34, p. 146.

Spirit, The Holy, Supreme Judge in controversies, [C. i. 10].
 to be worshiped, [C. xxi. 2].
 lustings of flesh against, [L. 78].
 resisting and grieving, forbidden, [L. 105].
 sins against, aggravated, [L. 151].

Sprinkling, [C. xxviii. 3]; W. viii. 2, p. 95.
 See *Baptism*.

State. See *Magistrate*.

Stated Clerks, duties, judicial commissions, D. 124, p. 82; 131, p. 84.

Stay of decision (non-judicial), by complaint of one-third, D. 86, p. 74.

Stay of judgment, in cases without process, D. 48, p. 67.
 by appeal, of dissolution of pastoral relation upon suspension, D. 45, p. 66.
 by appeal of admonition or rebuke, D. 100, p. 78.

Subject, of sermon, W. vii. 2, p. 93.
 vote on, given at time named, R. 26, p. 144.

Submission, to superiors, [L. 127].

Substitute, is an amendment, R. 20, p. 143.

Superintendence, power of, in Assembly, G. xii. 5, p. 30.

Superiors, responsibility of, in Sabbath observance, [L. 118].
 duties of, [L. 125, 129].
 duties towards, [L. 125, 127].
 sins against, [L. 128].
 sins of, [L. 130].
 authority of, to be maintained, [L. 127, 129, 130].
 sins against, aggravated, [L. 151].

Superstition, [L. 109].

Supper. See *Lord's Supper*.

Support, temporal, [L. 193].

Suspended members. See *Communicants*.

Suspension, church censure, [C. xxx. 4].
 for contumacy, D. 34, p. 64.
 inflicted by Session, D. 35, p. 64.
 for contumacy of minister, D. 39, p. 65.
 sentence of, D. 41, p. 65.
 of minister, from office, D. 41, p. 65.
 of pastor, from office, vacates pulpit, D. 45, p. 66. But see *Stay*.
 without process, D. 50, 51, p. 67; 54, p. 68.
 of absentee communicants, D. 50, p. 67.
 for neglect of ordinances, D. 51, p. 67.
 of minister joining heretical denomination, D. 54, p. 68.
 form of sentence of, W. xi. 2, p. 101.
 may be in presence of the Church, W. xi. 2, p. 101.
 Swearing, profane, [C. xxii. 2; L. 113; S. 55].
 Sword, power of the, [C. xxiii. 1].
 Synagogues of Satan, [C. xxv. 5].
 Synod, definition of, G. xi. 1, p. 27. at least three Presbyteries in, G. xi. 1, p. 27.
 composition of, G. xi. 1, p. 27.
 quorum of, G. xi. 2, p. 28.
 corresponding members, G. xi. 3, p. 28.
 powers of, G. xi. 4, p. 28.
 judicial commissions of, G. xi. 4, p. 28.
 decisions of, how far final, G. xi. 4, p. 28.
 may propose measures to Assembly, G. xi. 4, p. 28.
 annual meeting of, G. xi. 5, p. 29.
 sermon before, G. xi. 5, p. 29; xix. 3, p. 50.
 prayer at session of, G. xi. 5, p. 29.
 duties of, G. xi. 6, p. 29.
 records of, G. xi. 6, p. 29.
 review of, G. xi. 4, 6, p. 28; xii. 4, p. 30; D. 70, 71, p. 71.
 review of Presbyterial by, G. xi. 4, p. 28; D. 71, 72, p. 71.
 submitted for review to, G. A., G. xi. 6, p. 29; xii. 4, p. 30; D. 71, 72, p. 71.
 Stated Clerk of, duties, judicial commissions, D. 123, 124, p. 82.
 differences between judicatories, D. 137-139, p. 85.
 Synod, report of, to Assembly, G. xi. 6, p. 29.
 testimony of Assembly against error or immorality in, G. xii. 5, p. 30.
 new, how erected, G. xii. 5, p. 30.
 rules regulative of constitutional powers of, G. xii. 6, p. 31.
 translation of minister referred to, G. xvi. 2, p. 44.
 extraordinary meetings of, G. xix. 2, p. 49.
 Moderator of, term of, G. xix. 3, p. 50.
 may institute process where Presbytery has refused to, D. 19, p. 60.
 proceedings of, review of, D. 71, 72, p. 71.
 jurisdiction of, over members of extinct Presbytery, D. 113, p. 80.
 to determine cases of discipline begun by extinct Presbytery, D. 113, p. 80.
 fasts and thanksgivings appointed by, W. xv. 4, p. 109.
 power over worship, A. L., p. 134.
 printed minutes, A. L., p. 132.
 change of place of meeting, A. L., p. 133.
 Synods and Councils, [C. xxxi.]; G. i. 7, p. 13.

TALE-BEARING. [L. 144, 145].
 Teachers, to be sound in the faith, G. i. 5, p. 13.
 Tellers, R. 27, p. 145.
 Temperance, [L. 135, 138].
 Testimony, introduced in trial, D. 24, p. 62.
 care in receiving, D. 55, p. 69.
 credibility of, D. 57, p. 69.
 of husband or wife, not compelled, D. 58, p. 69.
 of one witness, must be supported, D. 59, p. 69.
 recorded *verbatim* if desired, D. 63, p. 70.
 certified by one judicatory, valid in all others, D. 65, p. 70.
 commission to take, D. 66, p. 70.
 how taken by commission, D. 66, p. 70.
 of members of judicatory, D. 67, p. 71.
 new, in appeals, D. 70, p. 71.
 receiving improper, D. 95, p. 76.

Testimony, declining to receive, D. 95, p. 76.
 See also *Evidence, Witness*.

Thanksgivings, W. xv., p. 109.
 part of religious worship, [C. xxi. 5].
 propriety of, W. xv. 2, p. 109.
 by whom to be observed, W. xv. 3, p. 109.
 private, W. xv. 4, p. 109.
 congregational, W. xv. 4, p. 109.
 presbyterial, W. xv. 4, p. 109.
 synodical, W. xv. 4, p. 109.
 General Assembly and, W. xv. 4, p. 109.
 appointed by civil power, W. xv. 4, p. 109.
 public notice of, W. xv. 5, p. 109.
 public worship in, W. xv. 6, 8, p. 110.
 duty of minister in, W. xv. 8, p. 110.
 duty of people in, W. xv. 8, p. 110.

Theft, [L. 142].

Theological Seminaries, appointment of professors, A. L., p. 123.
 boards of directors, A. L., p. 123.
 concurrent declaration No. 9, A. L., p. 118.
 condition for recognition of new institutions, A. L., p. 124.
 time limit on veto, A. L., p. 123.

Theology, examination of candidates in, G. xiv. 4, p. 35.
 term of study of, for candidate, G. xiv. 6, p. 36.
 approved professor of, G. xiv. 6, p. 36.
 examination of local evangelist in, C. R. 1, p. 113.

Time, Limitations of. See *Limitations*.

Traditions, not to be added to the Scripture, [C. i. 6].

Translation of ministers, G. xvi. p. 44.
 power of Presbytery in, G. xvi. 2, p. 44.
 reference to Synod in, G. xvi. 2, p. 44.
 not without consent, G. xvi. 3, p. 45.
 See also *Removal*.

Translation of Scriptures, [C. i. 8; L. 156]; W. iii. 2, p. 89.

Trials, of candidates, G. xiv. 4, p. 35.
 for ordination, G. xv. 11, p. 41.
 of local evangelists, C. R. 1, p. 113.

Trials, Judicial, order of procedure in, D. 20, 23, 24, p. 61.
 to be speedy, D. 33, p. 64; 46, p. 66.
 new, D. 69, 70, p. 71.
 new, in appeals, D. 99, p. 77.
 See also *Process*.

Trinity, The, Baptism in name of, [C. xxviii. 2; L. 165; S. 94]; W. viii. 2, p. 96.

Trustees, relation of, to Session, G. ix. 7, p. 23; A. L., p. 134.
 sign pastoral call, G. xv. 7, p. 40.
 welcome pastor, G. xvi. 7, p. 46.
 review of proceedings of, A. L., p. 135.

Truth, relation of, to duty, G. i. 4, p. 12.
 touchstone of, G. i. 4, p. 12.
 importance of, G. i. 4, p. 12.
 Assembly to promote, G. xii. 5, p. 30.

UNBAPTIZED persons, admission of, W. x. 3, p. 101.

Understanding, necessary to worthy receiving of Lord's Supper, [C. xxix. 8; L. 171; S. 97]; W. ix. 2, 4, p. 97.

Unfinished business, R. 13, p. 142.

Union of churches, the Assembly the bond of, G. xii. 4, p. 30.

VACANCIES, how supplied, G. xviii., p. 48.
 Vacant congregations, representation of, in Presbytery, G. x. 5, p. 24.
 applying for assistance, G. xviii., p. 48.
 assembling for worship, G. xxi., p. 50.
 public worship of, recommended, G. xxi., p. 50.
 sermons for, to be approved, G. xxi., p. 50.
 Elders or Deacons to preside in worship of, G. xxi., p. 50.
 Vice-Moderator, R. 7, p. 141.
 Visitation of churches, G. x. 7, p. 26.
 of the sick, W. xiii. 1, p. 107.
 Visits, on the Sabbath, disapproved, W. xvi. 5, p. 111.
 Vote, for pastor, G. xv. 4, p. 39; D. 109, p. 79.
 statement of object of, G. xix. 2, p. 49.
 equally divided, G. xix. 2, p. 49.
 casting, G. xix. 2, p. 49.

Vote, on charges severally, D. 17, p. 60; 24, p. 62; 99, p. 77. member not present throughout trial loses, D. 29, p. 63. members under charges may be debarred from, D. 40, p. 65. in review of records, D. 74, p. 72. in cases of reference, D. 81, p. 73. parties debarred from, in complaints, D. 91, p. 75. in appeals, D. 98, p. 77. committee of prosecution cannot vote, D. 98, p. 77. in appeals, D. 99, p. 77. by ballot, of Moderator, R. 8, p. 142. not to be declined, R. 25, p. 144. members silent in, R. 25, p. 144. members excused from, R. 25, p. 144. taking the, R. 26, p. 144. mistake in, R. 26, p. 144. on given subject at time named, R. 26, p. 144. division on, R. 27, p. 145. tellers for, R. 27, p. 145. yeas and nays in, R. 27, p. 145. judicial committee have, R. 41, p. 146.

Vows, part of religious worship, [C. xxi. 5. xxii. 5; L. 108]. unlawful, [G. xxii. 7; L. 113]. monastic, are sinful, [C. xxii. 7; L. 139]. sins against, aggravated, [L. 151]. in Baptism, [L. 167]. of Ruling Elders and Deacons, G. xiii. 4, p. 32. of licentiates, G. xiv. 7, p. 36. of ministers, G. xv. 12, p. 41; xvi. 6, p. 46. in marriage, W. xii. 8, p. 105. See *Oaths*.

WAR, just and necessary, may be waged, [C. xxiii. 2; L. 136].

Water, in Baptism, [C. xxviii. 2; L. 165; S. 94]; W. viii. 2, p. 96.

Wealth, to be lawfully furthered, [L. 141; S. 74, 75]. true view of, [S. 66, 74, 75].

Well-doers, rewarding of, [L. 129].

Wilful desertion, [C. xxiv. 6; L. 139].

Wine, not changed in Lord's Supper, [C. xxix. 6].

Witness of Spirit, sins against, aggravated, [L. 151].

Witnesses, power of Session over, G. ix. 6, p. 22. not members of church, G. ix. 6, p. 22. names of, with specifications, D. 16, p. 60. names of, for accused, D. 20, p. 61. citations for, D. 20, p. 61. for accused, not required to be disclosed, D. 20, p. 61. time allowed for appearance of, D. 20, 22, p. 61. examination of, D. 24, p. 62; 61, p. 69. new, D. 24, p. 62. competence of, D. 55, 56, 58, p. 69. credibility of, D. 57, p. 69. husband or wife as, D. 58, p. 69. one, must be supported by other evidence, D. 59, p. 69. presence of, during testimony, D. 60, p. 69. oath or affirmation of, D. 62, p. 70. testimony of, recorded, D. 63, p. 70. commission to examine, D. 66, p. 70. members of judicatory as, D. 67, p. 71.

Witnesses refusing to appear, D. 68, p. 71. contumacy of, D. 68, p. 71. of marriages, W. xii. 7, p. 104. See also *Testimony*.

Word of God, The. See *Scriptures*.

Worship, *Directory for*, p. 87.

Worship, [C. xxi.]. only object of, [C. ii. 2, xxi. 2; L. 103-106, 179; S. 45-48]. God prescribes kind of, [C. xxi. 1; L. 108; S. 49-51]. through mediation of Christ alone, [C. xxi. 2]. parts of, [C. xxi. 3, 5]. not limited to particular place, [C. xxi. 6]. to be kept pure and entire, [L. 108; S. 50]. false, [L. 108-110]. neglect of, or opposition to, [L. 109].

Worship, Public, of vacant congregations, G. xxi., p. 50. preparation for, W. i. 3, 4, p. 87. assembling for, W. i. 5, ii. 1, p. 88. behavior during, W. ii. 2, p. 88.

Worship. Public, proportion between parts of, W. iv. 4, p. 90; vii. 4, p. 94.
on days of fasting or thanksgiving, W. xv. 6, p. 110.
power of Session over, G. ix. 7, p. 23; A. L., p. 134.
Worship, Secret, W. xvi., p. 110.

Worship, Secret, duty of, W. xvi. 1, 2, p. 110.
manner of, W. xvi. 2, p. 110.
advantages of, W. xvi. 2, p. 110.
Wounding, [L. 136].

YEAS and Nays, R. 26, p. 144; 27, p. 145.

